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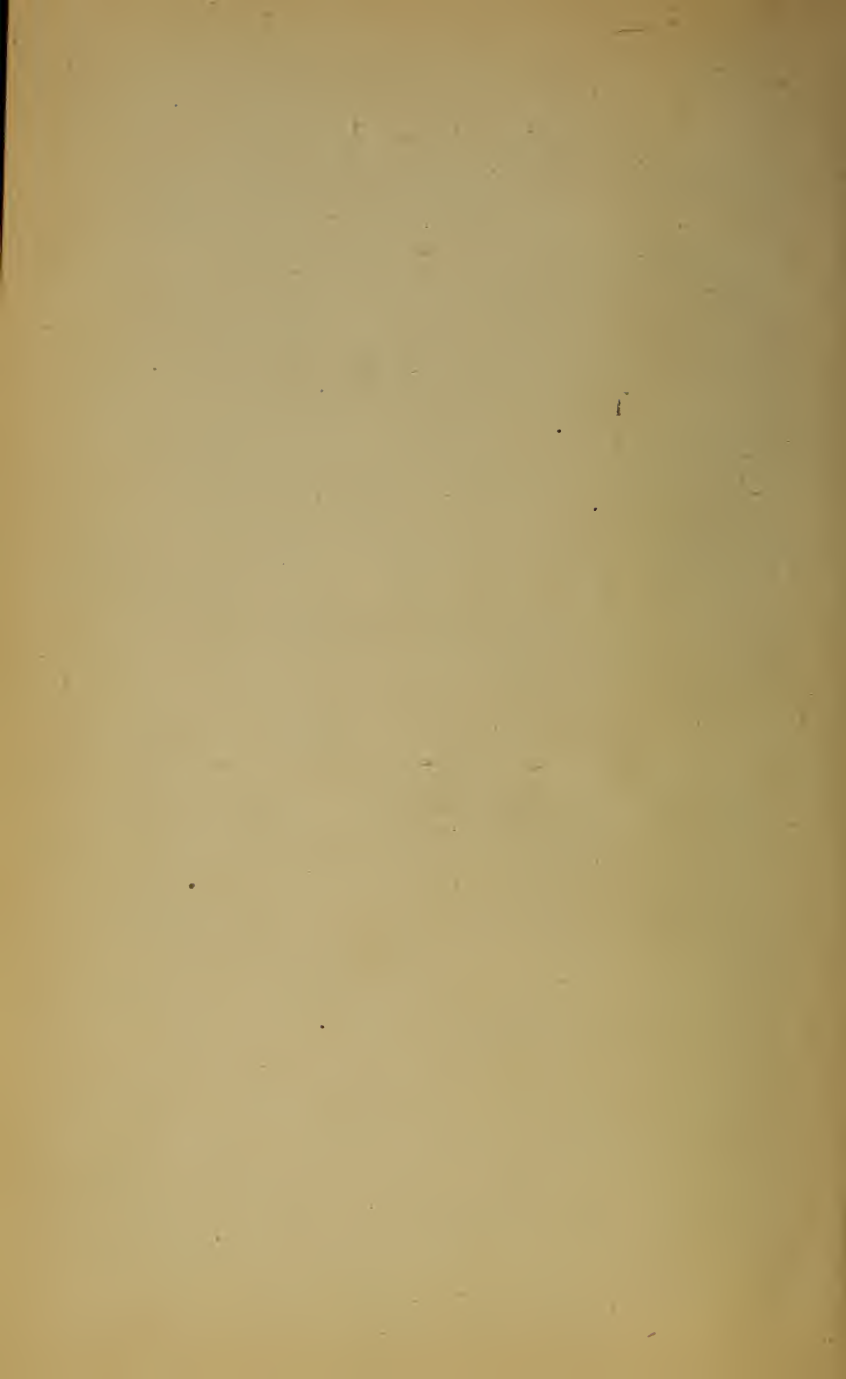
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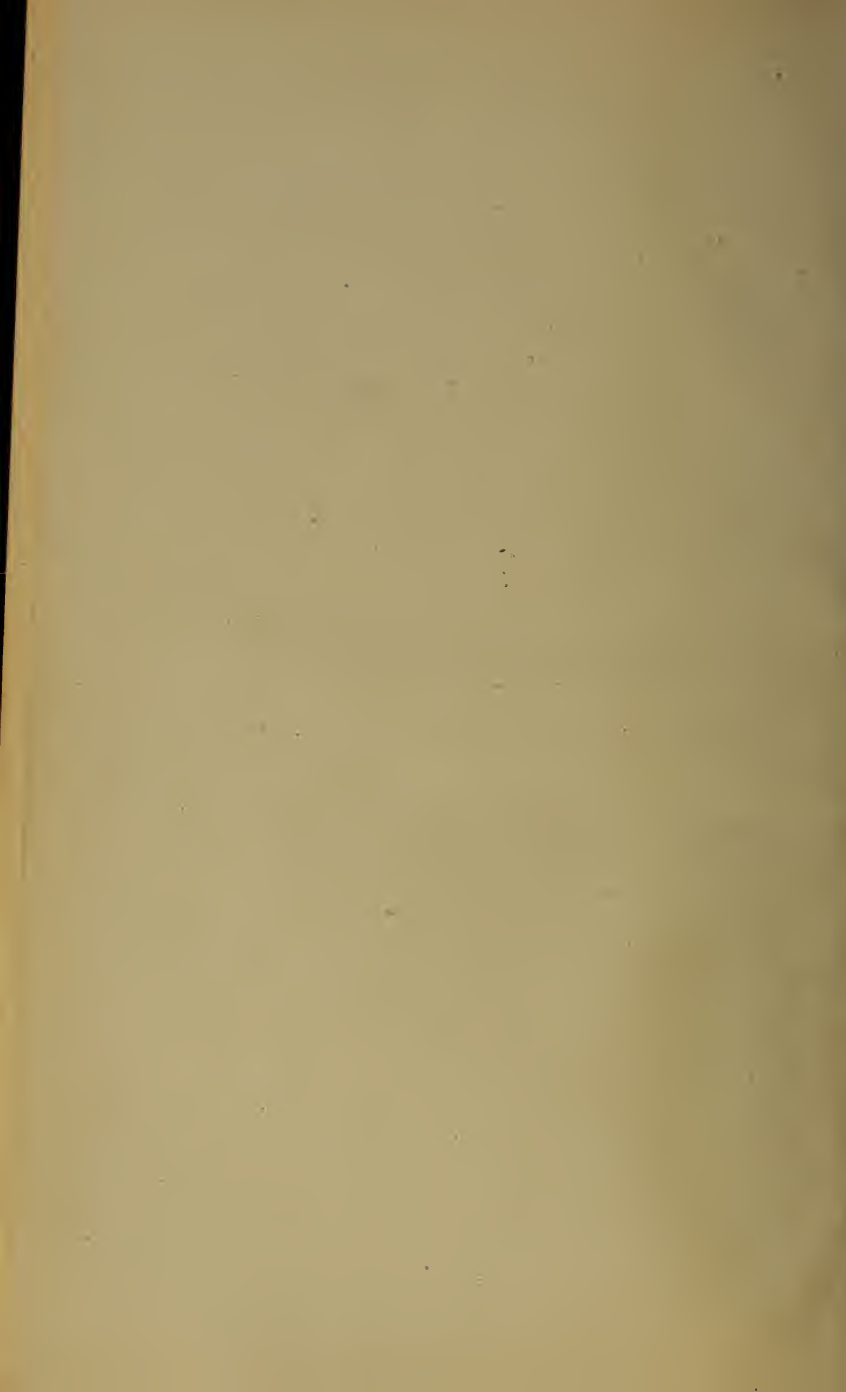
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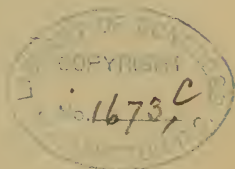


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THE  
HARMONIAL MAN;  
OR,  
THOUGHTS FOR THE AGE.

BY  
ANDREW JACKSON DAVIS,  
AUTHOR OF  
"NATURE'S DIVINE REVELATIONS," "HARMONIA," ETC., ETC.

"Let our unceasing, earnest prayer  
Be e'er for light, and strength to bear  
Our portion of the weight of care  
That crushes into dumb despair  
One half the human race."



REVISED, RESTEREOTYPED AND ENLARGED.

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## P R E F A C E .

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THE contents of this little book are designed to enlarge man's views concerning the political and ecclesiastical condition of our country, and to point out, or at least to suggest, the paths of reform which the true Harmonial Man should tread. We stand at the *opposite* extreme of Catholicism; regarding all intervening organizations as pillars supporting the arched *bridge* connecting the Old with the New World.

A large proportion of this book is devoted to a consideration of scientific themes which concern man's social and personal happiness, and to a class of suggestions whereby certain meteoric laws may be made to subserve the physical development of the race. It is earnestly hoped that in these considerations, and the pages succeeding, the reader may find food for Thought, and feel henceforth strengthened, and inwardly disposed to become, as nearly as possible, a Harmonial Man.

THE AUTHOR.



## HOW SHALL WE IMPROVE MANKIND?

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THIS world is a theatre of incessant action; the scenes change perpetually; the actors come and go like autumnal clouds; and the parts which they perform are comic or serious, dramatic or tragic, invariably, in accordance with the moral culture and external circumstances of the actors.

I am impressed to affirm that every man has a part of his own to perform, assigned to him by the Supernal Soul of Nature—a part in which he can only excel, be happy, and become favorably distinguished. This “natural part” is stamped upon the entire constitution of the man; slumbers in his bones; lives in his muscles; breathes in each element; ripples through each vein and artery to their fountain-head; mounts to his brain,—to the throne of his organism—becomes, there, the radiant genius of his nature, the prime minister of his attractions, the sovereign of his life. *This* natural character is the *only* character a man can sustain with happiness to himself, or benefit to others.

The trouble of the world is, that man is not permitted

to act his nature out—to live in accordance with the attractions which God has given him. And what follows? This: Inasmuch as *action* of some kind is emphatically demanded as essential to his mental happiness and physical existence, therefore he is compelled to *assume* a false character—is forced to take a *part not naturally his own*; and forthwith there issues from that *misdirected man*, as with a studied duplicity he performs before the world, a *legion* of discords and incongruities, at times so unexpected and diabolical, as to suggest the existence of a certain nocturnal being, the Devil; who, it is by many believed, can be kept at a respectful distance only by establishing theological fortresses, and the maintenance of a standing army of well-paid and well-educated clergymen! (So long as this army is well-circumstanced, so long will there continue to be plenty of volunteers.) The Devil is a symbol suggested and entirely manufactured by the abounding discords and hypocrisies which proceed, *not* out of the asserted depravity and blackness of the human heart—the organ of love; but, on the contrary, out of human ignorance—out of the *defects* and *deformities* of human society, into which the individual at birth is ushered, *without* any “consent” on his part or reasonable preparation! You inquire, “Who made society?” I reply, It is made by man! For, manifestly, society re-



sults from a multiplication and association of the human type. Again, you ask, "If man *made* society, and society is replete with discords and wickedness, is not man the source thereof? Is not man *the cause*, and society *the effect*?" I answer, that, viewed superficially and from "appearances," as most minds inspect all problems, this question seems to furnish the only plain and reasonable answer which can be given to it: it seems to say, in accordance with the law of natural inference, that man is the source of discord and the author of wrong. And the remedy appears to be, that man, individually and of his own free-will, must be miraculously "changed at heart" and supernaturally expurgated, before we can reasonably expect any higher or happier social construction. I say, all this *seems to be* sound reasoning; and the church has uniformly adopted it.

I have alluded to the "Devil" as the nocturnal being upon whose broad shoulders the Christian clergy lay the *origin* of all human evil and misdirection. Now I do not wish to *prejudice* you against this hypothetical personage without good and incontrovertible reasons. I know how necessary this mythologic "individual" is to the preaching profession. He is the man of straw in chancery—the patron of the priesthood—and I may add, truthfully, the chief cause of much intellectual blindness and popular sectarianism! It is for these

reasons, coupled with about thirty others yet unexpressed, that I feel impressed to prejudice you against this oriental superstition. And I do this at the risk of incurring the displeasure of our theologic brethren, who, from the force of birth and education alone, *honestly* regard this personage as the *best stock* in their line of business.

This habit of individuals—this fact in history—this system of ethics, of referring human errors and evils to unreal or imaginary *causes*, instead of searching out and removing their real sources—not only trammels the intellect, oppresses the feelings, and frightens children exceedingly, but it plays sad havoc with all progressive measures in either politics or religion. But it is said, “*Take away the fear of the devil*, and you remove all restraints from the wicked.”

Nay, good reader—I tell you, nay! The poor and unprogressed (often the splendidly *misdirected*) class, whom we call “wicked,” are *benefited and reformed* by principles of goodness—not by the presentation of brimstone retreats or imps clad in garments of sulphur!

Clergymen stand in the capacity of attorneys, to conduct our spiritual cause between earth and heaven. Or they are our physicians—our doctors of divinity—employing the same old remedies, “playing upon the hopes

and fears of mankind with changeful skill"! But suppose we venture to ask, "What good have they accomplished? What have the sects done toward universal reform? Shall we trip across the Atlantic to "cast the mote" from our neighbor's eye? Rather let us look at *our own country*. Saying nothing about the distant nations, the gospel, so-called (with the doctrine of Diabolus and Gehenna annexed), has been preached in these United States for nearly two hundred years! And I have examined the expenses attending all this, and discover that the whole Church Mechanism—meeting-houses, publishing-houses, home and foreign missions, tract-distributing societies, preaching, and other purtenances—cost, in America, not less than eighteen millions of dollars annually;—or, enough in principal to provide, in two years' time, *every poor family with a good cottage on an acre of land!*

The question is, "What has the world gained by all this expenditure and extravagance?" Let the clergy respond. They say from their pulpits, and their periodicals frequently reiterate it, that "mankind are *growing worse* continually, and the great majority will be eternally miserable"! It seems, therefore, from these their own acknowledgments, that the theologico-allopathic remedies—their Satan, their doctrine of eternal punishment—*is doing no real* substantial good in the world.

And I trust they will not feel offended if we entertain the *same* opinion.

But how pleasing it is to know that all good men, of whatever age, sect, or clime, are humanitarian at heart—praying continually to “our Father who art in heaven” for the universal establishment of his harmonious government on earth. And in this grand desire, in this glorious prayer, we are ONE with our opposers. Of course there is great diversity of opinion as to the *means* of bringing all this good about—whether by a *miraculous interference* on the part of the Supreme Being, or by an application of the laws of NATURE to the reformation of Society. The question is, “*What agencies will bring this good to man?*” And every party in Politics, every Legislative Act, every Creed and form of Sectarianism, are so many individual *replies* to this question—so many different solutions of the problem.

You see, therefore, that this question—viz., “HOW SHALL WE IMPROVE MANKIND and HARMONIZE SOCIETY?” is the greatest question of the age; it is, emphatically, the question of the world; and the world, in attempting to answer it, is thrown into a vortex of political turmoil and sectarian jargon unexampled in the history of humankind.

My impression is, in this chapter, to indicate the path which progressive minds may tread, in order to solve

the practical question now sketched out before us. And, let me ask, Will you, reader, look TRUTHS—or at least the statements which I shall make—directly in the face? All the Harmonial Philosophy requires, is, a candid audience, and a rational verdict legitimately deduced from the premises.

The philosophy of the Soul—of the material Universe—of the spiritual Realm—of the eternal Progression of matter and mind—of spirits and angels—all will be superlatively unsound and transcendently chimerical, unless the whole philosophy is susceptible of becoming practically demonstrated in the life of every nation—in the daily walk and conversation of the individual soul! If we desire the kingdom of heaven, let us live accordingly, and become its angels.

My first impressions of a perfect human society came from an examination of the order and unity which reign in the sidereal systems, among the stars. And I have, from time to time, throughout my lectures, obeyed these “impressions” in striving to give mankind definite hints of them. The system of the stars is on this wise:—The worlds of different orders, groups, and magnitudes are arranged in hierarchies, or, more properly, into Patriarchal relationship, as seen in the family where children revolve about the *parental centre* of Influence. The satellites burn around their planets, and the planets

around their central sun ; which sun concentrates all the attractions of the family, and in exchange returns to *each* of these worlds *his own influence* in the shape of space, order, heat and light ! There are, in this family of stars, “no perturbations, no shocks, no rebellion and disordered movements.” All these stars—each with its proper life, each with its atmosphere, its seas, its continents peopled with appropriate beings—are guided in movements so calculated, “that days and nights, summers and winters, follow each other harmoniously in their meridians and zones !” They execute their multi-form revolutions—traverse, in prescribed times, their immense orbic paths ; which paths they trace around the PATRIARCHIC SUN, “interlacing and gracefully crossing each other like the figures of a well-arranged dance.” Such are the acknowledged beauty and unity of the heavenly bodies.

It is no impression of mine to urge you to the formation of any *local and isolated* attempts to realize anything like this Harmony in human society. Surely, we have enough of abortive and imperfect efforts to reform the world ! Witness the Mormon plan ; the Shaker plan ; the Christian, the Temperance, the Benevolent and the Prison Reform Societies ; also Sentimental Communities ; Industrial Communities ; Odd Fellows ; Free Masons ; Anti-Capital Punishment and Anti-Slav-



ery Societies. These prove the efforts and love of mankind for man! But they are all local, despotic to some extent, and sadly adapted to the demands of Universal Justice. And yet, *for what they have done on the side of freedom and charity*, let us express our eternal gratitude.

But I ask you to adopt no local plans—only such measures as may conserve the purposes of bringing you into closer fraternal relations, to the end that you may conceive of united methods of assisting the world's Progression. We have had enough of sectarianism; enough churches built. Let us now leave all useless forms, and become the champions of Principle. In this chapter I shall try to show you the path which a TRUE HARMONIAL MAN should tread. He should not cease his labors until the society of men shall resemble the system of the stars already described.

The perfect reconciliation of, or harmony between, Liberty and Law, between an unwavering government and *no government at all*, is beautifully revealed to us in the world of planets. And yet planetary government is, after all, but a *fractional exhibition* of that system of reciprocal Justice and Liberty which are more perfectly revealed in the constitution of a well-developed and harmonial man. Such a man exhibits the finite degrees of that perfect image and likeness which characterize

the Just, the Wise, the Infinite ! All true government, it seems to me, must be based upon the principles of simple Unity or Order represented in the Human Form. When we see an individual in perfect health, in perfect harmony with himself, and in harmony with the world about him ; then, so far as a single person can represent it, we behold a glorified type of the whole human Race. The unity of the race is thus placed in miniature before our eyes ! It is chiselled out by the hand of consummate Divine Wisdom ; enlivened by the breath of Divine Love ! I am no *man* worshipper ; but I *reverence* human nature in the aggregate. He is a microcosm—the universe in miniature—bearing upon his person the marks of a Divine Parentage ; the pledge of an immortal inheritance !


In the present order of society it is found that almost *all law is tyranny* ; and liberty is but another term for *anarchy* and confusion. But why is it so ? Have we no explanation, except the blindness and depravity of man ? Yea, verily ; we have escaped from the dreadful, destructive bondage of this *empire* of theologic ignorance ; and being free, with our eyes open to truth, we see the solution of law and tyranny, liberty and anarchy, in the social and moral restraints to which man is subjected. Arbitrary law is unnatural ; so, also, is its reaction. If the laws of society were based on the Principles of



Nature, then their operation upon *individual interests* would be like sunlight upon spears of grass in the meadow. So still and so harmonious would they be, with all existing needs and personal attractions, that man would not realize the operation of *any* law whatever. Just as a *healthy* man remains *unconscious*, while he remains healthy, of the existence even of visceral organs in his body. But he becomes cognizant of the *laws* and organs of his physical being, for the first time, whenever he does anything contrary to their normal harmonies. Now this cannot be said of *existing* laws and governments. They are enforced only *at the expense of much individual liberty and social happiness*. Can you have a clearer evidence of their unnaturalness?

Reader: you have great responsibilities resting upon you, because your LIGHT IS GREAT! As the bonds of Ignorance are severed, as the chains of superstition crumble before the onward progress of your soul toward light and Freedom; so, proportionably, should and will you arise in the natural majesty of manhood, and become the *saviour* of your brethren now in Bondage. Man must be Free—if not through the law, why, then, ABOVE the law; till the ends of Justice be had, and experience brings a better! For all legislation is tyranny, unless based upon the physical and moral Laws of Man. In Upper Europe you may see the proofs by which Des-

potism pretends to demonstrate that man is a species of wild beast, that he needs a master, and is only safe in chains. All this proceeds directly from the Mosaic system. It is the accredited testimony of Heaven against poor human nature. And so, every legislative act is made to oppress, and every civil and religious establishment has conspired to crush, the natural tendencies of man toward Truth and Liberty. Your ears may be assailed by the dismal groans of a dogmatic theology; your eyes may see the sneers of undeveloped and sceptical minds; but heed them not! Put your confidence in the Principles of Nature; press onward for the physical rights and moral liberties of man!

A people will rapidly progress toward TRUTH and Organic Liberty if they but remain, *inflexibly*, the friends of Free Speech; the guardians of unlimited discussion. You are admonished to see well to this.  Never permit the Government, Public Opinion, or the Church, to *gag* the free-born soul! To secure ourselves against this calamity, a high-toned moral courage is absolutely essential. FEAR *of free discussion is the strongest sceptre in the hand of error and despotism.* Priests and rulers are strong *when the people fear* to examine their follies and expose their crimes. We, Americans, as a people, although in advance of other nations, are as yet weak and timid in this point. True, we subject

schemes of public policy to the most rigid scrutiny, and reveal their merits and demerits in vivid contrasts; but the churches—or the dogmas of the churches—are still permitted to impose a gag—a restriction—on free thought; permitted to render unpopular (and consequently *disreputable*) a liberal inspection of its fundamental principles. The terrors of excommunication, of anathema, of being eternally lost, are presented to all minds which show the first indication of taking sides with the fearless and the free. This is a sad condition—when a man may talk on politics freely, and not so on theology. It is even esteemed a meddlesome thing for a preacher to apply the laws of religion to politics.

And do you see the evil which this state of things engenders? The evil is this: conscience is divorced from politics. The government of the country is *one thing*; RELIGION—that is quite another! Hence, the impression has become general, and the tyrants of the Old World point it out to their subjects, that an American politician lets but little conscience into his acts and writings. This is a very *serious* accusation. I wish, in my soul, it were possible to denounce it as a slander! Nay; it is *so* true, and so serious, too, that American clergymen consider it *good policy* neither to meddle with the affairs of state, with that “domestic matter,” Southern slavery, nor yet to exercise the right of suff-

rage. This is what tyrants term "the immorality of Republics" !

This country is not safe in its present condition. Her liberties, being for the most part sentimental, not organic and constitutional, are vulnerable at all points.

I have carefully looked into the invisible doings of political and ecclesiastical Absolutism ; and I perceive that they deliberately employ emissaries in all Free States to undermine them. Russia, Prussia, Austria, Rome, fear nothing on this earth *so much* as this country's progress toward Organic Liberty and attractive industry. But the tyrants of Europe still hope, in the absence of these inherent securities, to overthrow our institutions. Political Europe sends her artful spies to our country ; ecclesiastical Europe, her indomitable Jesuits. I behold them in every State in the Union ! They come in the disguise of "*merchants*," "*chemists*" and "*travellers*" ! Now let us ask, "What point do they assail ? What policy do they pursue ?"

I will tell you : they glory in the conflict between the North and South ; in the confusion among the political parties now *so* numerous ; and, by taking advantage of this, they strive to destroy man's faith in man. And our orthodox religion, by its denunciations of the tendencies of human nature, helps these spies and Jesuits almost like intentional accomplices. If these misdirected

men of Europe can beget a general scepticism in human nature, then the way to an ultimate prostration of our Republic is easily travelled. The spies are sworn enemies to political and ecclesiastical liberty. And they have *this plan* among themselves:

“Let us appeal to the poor classes, and exasperate them against the rich; let us, on the other hand, fill the privileged classes with haughty suspicion of the prospective triumph of Mobocracy, and with a love for distinction and rule; let us fan smouldering sparks into flames, and add fuel to the fire of every city riot; let us promote the organization of a large police in cities, encourage negligence on the part of municipal officials, and stimulate the passion for military glory, by encouraging the desire to have military chieftains for chief magistrates; let us turn the free press into mercenary machines, for large sums of money, to put this or that man into public favor, or this or that man into disgrace and oblivion. Let us insinuate through the veins and arteries of this nation the subtle doctrines of fear, machination, and the necessity of a government of force.” Such, in substance, is the plan of those misdirected men who favor Upper Europe.

Friends of Freedom: the most fatal disease is always invisible. So, also, is its antidote. The Harmonial Philosophy—the foe equally of American Protestantism

and of Roman Catholicity—is the only power unto salvation from these national dangers. There will be a battle between Tyranny and Liberty. But your weapons must not be common swords and bayonets. On the contrary, a high-toned Press, uniting legislation, sound-hearted public documents, conceived and executed in the light of the new dispensation,—these are the most irresistible ARTILLERY. The best fortresses are free schools, free churches, free teachers of science—of the laws of cause and effect—of RELIGION! Let me impress you, reader, that the safety of a true Harmonial Republic consists in ORGANIC LIBERTY, which brings to every man his natural Rights and attractive Industry! Says a writer: “Open and accessible markets; unrestricted inland and coast navigation; rivers stirring with steamboats and glistening with sails; railroads interlinking all cities and villages; telegraphs, with their net-work of iron nerves; richly cultivated harvest fields, orchards and vineyards; buzzing manufactories, *in which every laborer is a proprietor*; a sound and safe representative currency; universal education; the banishment of religious and political slavery; the destruction of all illiberal rules of government; perfect faith in the divinity of every man—in the omnipotency of truth; home comforts, above the possibility of ultimate destitution; coöperative industry and proprietorship, harmonizing Capital and La



bor; artistic amusements, and the dramatic attractions of refinement," *making our country the best place in the world* for the industrious. These are your weapons of safety, the stepping-stones toward Peace and Unity!

Let no enthusiast persuade you, reader, that this world will be *suddenly* reformed. Let no man, with the organ of hope inflated and reflection enfeebled, persuade you that Miracles are to be wrought, transcending the laws of NATURE. But be ye *firm, uncompromising*, progressive children of an enlightened *Reason*; the *lovers of principle*, detesting the measures of policy; the champions and doers of Universal Justice. We have churches enough—preachers enough—enough of jails. Men have made many laws; wasted much time and talent, exhibited much attorneyship and cupidity, in discussing the merits and demerits of parties and political factions; have contributed to the punishment of sinners in this world, and to support the doctrine which informs of *their damnation* in the next; the sea swarms with their ships; the savage lands are visited by missionaries; they have united in the general contest for individual riches and luxury; but, my friends, have you not now *a new life and work before you*? Inhabitants of America!—the education and exaltation of the new race depend upon you; the vindication of human nature, the

destruction of superstition, the destinies of the nations, hang upon you. I beseech you, SEE TO IT !

Man is just awakening, from his long sleep of ages, to a vigorous perception of his natural rights and spiritual powers. As man advances in wisdom, and in proportion as his mind becomes illuminated by the Principles of Universal Nature, even so will he more and more realize the beauties and blessings of that Liberty which is Truth and Harmony.

Human society will immensely be improved and exalted by still better systems of Common School Education. The present system has the effect to create an *odious* distinction between the poor and the rich. This is wrong, prejudicial to social harmony, and leads to sectarian forms of conservatism, and to destructive plans of reformation. Our schools should be, as they are in some States fast becoming, the platform of thorough education and republican principles. Still there are men who wish to make and perpetuate a distinction between schools for the poor and schools for the rich, in society. Upon this, Bishop Doane most nobly remarks:

“ We utterly repudiate, as unworthy, not of freemen only, but of men, the narrow notion, that there is to be an education for the poor as such. Has God provided for the poor a coarser earth, a thinner air, a paler sky? Does not the glorious sun pour down his golden flood



as cheerfully upon the poor man's cottage as upon the rich man's palace? Have not the cottagers' children as keen a sense of all the freshness, verdure, fragrance, melody, and beauty of luxuriant nature, as the pale sons of kings? Or is it in the mind God has stamped the imprint of a base birth, so that the poor man's child knows with an inborn certainty that his lot is to crawl, not to climb?

"It is not so. God has not done it. Man cannot do it. Mind is immortal. Mind is imperial. It bears no mark of high or low—rich or poor. It heeds no bound of time or place, of rank or circumstances. It asks but freedom. It requires but light. It is heaven-born, and it aspires to heaven. Weakness does not enfeeble it. Poverty cannot repress it. Difficulties do but stimulate its vigor. And the poor tallow-chandler's son, that sits up all night to read the book which an apprentice lends him, lest his master's eye should miss it in the morning, shall stand and treat with kings; shall bind the lightning with an hempen cord, and bring it harmless from the skies. The common school is common, not as inferior, not as the school for poor men's children, but as the light and air is common. It ought to be the best school; and in all good works the beginning is one half. Who does not know the value to a community of a plentiful supply of the pure element of water? And infinitely more

than this is the common school; for it is the fountain at which the mind drinks, and it is refreshed and strengthened for its career of usefulness and glory."

More education, less legislation, is loudly demanded. Do not think that this world is to be elevated by governmental arrangements, by improved codes of common law, and more liberal legislation. Far from it. If I can place any confidence in the sweet, yet strong, impressions which enter the superior faculties of my being, then I tell you the truth, when I affirm, that man's rights can be secured, not by making new laws, but by *repealing* those, already in effect, which are found to militate *against*, and positively to conflict *with*, the natural rights, liberties, and sovereignty of the individual. Remember, friends of Progress, that it is THE ABSENCE OF BAD LAWS, the abrogation of all complicated legislation and rule, which will secure individual liberty, and *social* unity, in America, or in any other country.

General Education, I repeat, is needed; not in the spiritless doctrines of Sectarianism, but in the *vitalizing* doctrines of Liberty, Fraternity, and Unity. For Ignorance is prevalent in all countries. It deforms and degrades men; keeps them under the dominion of sense; makes them slaves to the caprices of ambitious rulers; fills them with superstitions; and renders *man* the mere *circumstance* of physical being!

When I gaze upon the nations, my soul sickens at the triumph of Ignorance,—the demon of Gehenna, the imp of darkness, whose only food is *sadness, sorrow, desperation*, and woe ; going from cradle to cradle, from hovel to palace, roaring like a lion ; filling the world with foes, and fanatics, with crimes, cruelty, and idiocy ; while, at the same time, *there is* so much to bless and refine man : the vaulted heavens, the prodigal earth, the neighboring Land of Spirits, and the abiding presence of Supernal Love and Truth ! And I say truly, when I affirm, that the Roman Catholic and Protestant systems of religion lend their influence, in different ways, to foster a certain kind of ignorance, and to perpetuate the existing social falsities.

From all this, therefore, you are, kind reader, admonished to break away. Arise in the strength of your manhood, and be the pioneer—first to explore and people the “land of promise ;” be the friend of education. The population of France, as it comes to me, can read about four in ten ; the population of England, one in seven ; in Prussia, one person in eleven ; in Russia, one in three hundred and fifty ; but in this country, thanks to the blessings of incipient liberty, the people are nearly all able to read !

Here, then, we have a foundation to work upon. The people can read truth as easily as error. Go forth,

therefore, ye "Harmonial Brothers,"—go forth! teach your brethren the Principles of Nature, and expand their minds into unity and strength! Let Universal Justice be emblazoned on your banners; and teach the people to distinguish the means by which the greatest happiness may be secured to the greatest number. And in proportion as the people become enlightened in truthful principles, so will they *repeal bad laws*, make government more unitary, and live more comprehensive lives. In this way you can hasten the "new dispensation," far more than by any isolated embryo organization of social interests.

Do you still ask, "How should we go to this work? What means employ?"

Again, and again—the spirit-world exclaims, and adopts as a principle, that—

"Every human being has a *right* to the possession and enjoyment of FOUR CONDITIONS:

First: *A farm without mortgage.*

Second: *A home without discord.*

Third: *A country without slavery.*

Fourth: *A religion without creeds."*

These conditions can be secured only by and through Organic Liberty. Liberty is the parent of Anarchy wherever it is entertained as a mere sentiment,—as a poem or as a song, in the savage mind. The salvation of

the world lies in "Organic Liberty." And America is destined to bring this saviour into being; it will be born in a manger; but the kings of the earth shall bow before its simple grandeur and majesty! America, in her present state, is but the representative of TRANSITIONAL REPUBLICANISM AND SENTIMENTAL FREEDOM! This is the *cause* of so much political antagonism,—of so much party vice and deception! And this is the cause, also, of the strength of foreign despotism; the sneers of kings and slaveholders at American institutions.

In order to secure Organic Liberty, as exhibited in the Principles of Nature, you are admonished to form yourselves into a

### HARMONIAL BROTHERHOOD,

whose Politics and Religion will be one and the same thing. The government will permit no monopolizing of the land by the few, to the injury of the many; and will arrange all kinds of industry so concordantly with individual attractions and qualifications, as that a just remuneration for it will no longer be the degrading incentive to labor, as now, but its accompaniment; for, when properly arranged, Industry is Happiness. These conditions, as I am impressed, can be attained by adopting forthwith, as a Band of Brothers, certain instrumentalities, now in being, as your weapons.

First: *Free Speech, unlimited discussion.*

Second: *Free schools for the masses.*

Third: *Freedom of the press*, by the fecundating power of which, you may shower upon the people *the evangel of peace on earth*, in the shape of newspapers, periodicals, pamphlets, tracts of the hour, and songs of Truth.

Fourth: *Free churches and honest teachers.*

Fifth: *And Nature's own religion.*

Dear reader, do you not see your field—your glorious work—your means of warfare? I do not undertake to disguise the design, which is given me to feel, that your Harmonial Philosophy must be your politics and your religion!

In conclusion, let me remark, that, with these PRINCIPLES in your souls, inspiring you with the desire to make universal Love the bridal companion of universal Wisdom, you should exercise “the right of suffrage.” By so doing, and using the means already specified, you may refine sentiment, and advance public policies; purge the existing parties of their gambling propensities, and thereby destroy them root and branch; and secure correcter conclusions on all public questions. And so, friends of humanity! so you may learn the masses to venerate the Principles of Universal Truth and Unity;



teach the rising generation to apply the right of suffrage to the highest and holiest purposes; obtain the enfranchisement of the slave; secure the fraternization of all Europe; the analysis of all religions; the elevation of the heathen into harmonious nationalities; unlimited commerce; and the establishment of the Spiritual Church of Humanity.

It is something to us, my friends, that this hemisphere—our country—is already the battle-field of Truth and Error. The problems of the world are to be tested here, on American soil. Every theory of *human improvement* is to be thrown into the retort of absolute experiment, and tried thoroughly. The most utopian and diabolical—the celestial and terrestrial—are to have their acts on the stage. And thus the era of Plato—"the Spiritual Age"—will gradually steal into the world, when the divinity, and value, and natural connections of all things—of Music and Poetry—of Industry and Art—of Science, Phenomena, Philosophy, Theology and Life,—ARE TO BE UNBOSOMED AND REVEALED! Old Theology is to disgorge its errors; new Theology its mighty truths. In America we see the "Hope" of the World; the "only son" of the Nations, out of whose Constitution will yet *be born* a new Social, Political, and Religious United States. Philosophy,

at once the Incarnation of divine love and divine wisdom, in its mighty sweep, mapping out the whole nature, duty and destiny of Man, is even now the morning Star, the thrice-glorious herald of the COMING DAY.



## THE PHILOSOPHY OF PRODUCING AND CONTROLLING THE FALL OF RAIN.

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THAT the true Harmonial man is destined to apply the greater portion of mundane laws to the elevation and happiness of the race—that he will advance, by means of experiment and mental progression, to a standpoint, from which the common physical processes of Nature will promptly subserve his beneficent purposes—is demonstrated by what he has already accomplished in the world of material sciences. Matter is the foundation of Mind. Mind is the spiritualization of Matter. The superior portion of any organism is invariably *positive* to the dependent parts and functions, which are, therefore, *negative*, and consequently, controllable by the superior power. The human Mind, like a flower, was unfolded gradually out of the universal Tree of Life—I mean, out of the eternal constitution of the infinite Whole. It is marching forward and upward, attaining more and more unto sovereignty of influence, and becoming daily the most startling and incomprehensible

wonder of the world—the mystery which only superior Intelligences can ever hope to fathom.

What I have recently discovered in respect to man's future doings amid the elements that are now playing wildly among the clouds, the mountains and lofty peaks, yet untamed and undisciplined, will be found set forth in the following *four* letters, addressed originally to the Editor of the *Hartford Times*.

SUBJECT STATED.—FIRST LETTER.

About eighteen months ago, I wrote and delivered a discourse on “The human mind considered as a motive power!”—treating of the past and prospective achievements of human Intelligence in the domain of the physical world; and was then impressed, without understanding the full import of the statement, or the remotest possibility of its ultimate realization by man, to employ the following apparently extravagant language:

“The mission of Mind, as a *motive* power, is to subdue and adorn the Soil; exterminate all unwholesome developments in the vegetable and animal worlds; and to transform extensive plains, now non-productive and useless, into gardens of health and comfort. By the magic of MIND, rough places will be made smooth, the crooked straight, the wilderness to blossom as the rose; and the cold, damp, pestilential winds which now sweep

over the earth—spreading consumption and negative diseases in every direction—will ultimately be changed into a *healing* influence, calm as the evening zephyr breathing over the gardenized fields and vineyards of the land, fraught with sweet perfumes. . . . *Man will yet learn how to create and preserve an equilibrium between earth and atmosphere.* The hot deserts of Arabia, now mere seas of sand and desolation, will yet appear, under the well-directed mechanical treatment and scientific skill of man, as beautiful, productive, and habitable as the undulating valleys of Italy. He will be enabled *to instigate, control, and direct the fall of rain over such portions of land as need moisture—*elevating, thus, much parsimonious soil to the height of richness and abundance, and to the bringing forth of pure productions. He will spread civilization over the dominion of the heathen. He will convert the darkest forests into gardens of beauty; the disagreeable vegetables and animal forms, which now disfigure the face of nature, will be overcome and banished; and the lion and the lamb will lie down together in peace. *The lightning that now performs the duties of a courier,* and which sometimes still ventures to go off on private excursions, declaring itself at times independent of man's pursuit and power, will yet be the means, the chief agent (under man's direction), of conducting away from

unhealthy localities the pestilential miasm which generates disease and debility among mankind. And meanwhile, in its concentric gyrations through the broad tracery of conductors in the air, the lightning will emit the most sweet æolian music which the mind can possibly imagine."

This statement or prophecy, or whatever else you desire to term it, may be found on page 19 of the *Seer*, vol. III. *Harmonia*.

I am sensible of the fact, Mr. Editor, that the foregoing description of the future accomplishments of Mind in the fields of matter and among the elements of nature, will appear to a certain class of minds as imaginative and hyperbolical in the extreme. The man of superficial information, derived mainly from newspaper paragraphs and elementary books on natural philosophy, will exclaim, "What nonsense to suppose that insignificant man can so manage the laws of nature as to cause rain to fall, or prevent it from descending, just as he pleases!"

Another, less informed, with a hereditary confidence in the exclusive safety and sanctity of the "good old days of Adam and Eve," when trees grew just as the Lord had ordained, when the lightnings were free from the audacious interpositions of Dr. Franklin, and the *rain descended* through the will of God and the instru-

mentality of prayer, in view of the present proposition, exclaims: "What a blasphemous attempt to interfere with the ways of Providence! How can the rain fall 'upon the just and unjust,' if science be allowed, in the hands of wicked men, to control the phenomena of the atmosphere?" A person who could imagine an objection of this sort, certainly must be closely related to that sectarian party which opposed the introduction of Vaccination as a preventive or palliative of the terrible symptoms and consequences of Small Pox—opposed it on the ground of conscientiousness and veneration; that it was an attempt to escape the punishments, or mitigate the sufferings, which the Lord, in his Providence and jurisdiction, saw proper to inflict upon the children of men!

Then again, there are persons, who, having large hope and great faith in the developments of the future, yet conscious of many disappointments proceeding from sources where they anticipated certain success, will exclaim: "We much desire such a wedding between the earth and air, but we fear the project will prove impracticable, and altogether too good to be true!"

But for the present, Mr. Editor, I propose to notice no further the objections which may arise in certain minds, and proceed to lay before your readers the additional information I have received, by recent interior

investigation, concerning the possibility and practicability of controlling the causes of Rain, and modifying storms, by an application of scientific principles already well ascertained.

Analytical research and synthetic knowledge, superseding the present almost universal ignorance of geography, meteorology, and the subtler sciences, develop means for the melioration of the human condition, and create desires for better things obtainable. Starvation, drudgery, servitude, want, and the fear of want and disease, will become ridiculous evils and intolerable accidents of existence. There is now a stock of practical scientific knowledge accumulated, the fruit of many ages, much of which remains unapplied, but which, in this age of newspapers, no longer can be withheld from the nations of the earth. The ideas of dark ages are superseded now by intuition and knowledge based on experiences. And now, since man has already accomplished so much among the elements of nature, it is no longer safe to say, *out and out*, that anything is *impossible* which appears contrary to the so-called established theories of theologians or scientific men. And as Sir Isaac Newton received his first suggestion, perhaps *lesson*, on gravitational science from a humble source, so it is possible that modern savans may obtain light on some questions of philosophy from authorities



not labelled "orthodox," or regarded as worthy of candid and serious attention. But I must away to the subject of my present impressions.

Man is the Master of the Globe. From hence we affirm that he is also the master of its so-called imponderable fluids, of its atmospheric phenomena, and master of all the diversified and multitudinous effects growing out of them. Humboldt, Hutton, and others, have remarked upon the modifying influence exerted upon seasons, temperatures, and climates, by hills, trees, and mountains, water, inhabitants, and the cultivation of the soil. "How can man," says a writer, "who pretends to disarm the thunder-cloud by means of a few metallic points fixed to his houses, refuse to admit the influence exerted upon tempests by the myriad points offered by the forests with which he covers his mountains and hills?" An eastern philosopher says: "Persistence in a unitary cultivation of the globe will result in a regulation of the seasons, so as that they shall always be most favorable for vegetation and the development of human happiness." He even goes farther, and thinks that by perseverance in this method, "man will ultimately succeed in reducing the ices which defend the polar regions, and conquer those extreme parts of his legitimate domain, inasmuch as the Deity could not have created them for the single and



cruel purpose of causing disasters and shipwrecks." So you will observe, Mr. Editor, that I am not alone in the faith that man may control the circulations and phenomena of the air.

An ignorant villager who considers his native place the centre of creation, and a fair illustration of all the countries of the world, having never reflected upon the causes of rain, or upon the laws of nature which regulate temperature, the seasons, and vegetation, will not be apt to *believe* anything in the practicability of a plan apparently so stupendous. But the mind of general information knows that we have but to examine the elevation of a country, its locality, its latitude, its geology and extent, in strict reference to the level of the ocean (the deepest surface on the globe), in order to obtain a full knowledge of the climate of that country, and of what kind of vegetation and animal life it is capable of yielding for the use of man. It has been ascertained and clearly enough estimated, by Alexander Humboldt, that one acre of land in the tropical climate may be made to yield as much as *fifty* acres in any part of Europe. Of course all this is more or less connected with the phenomena of the atmosphere. The countries of Peru, which extend along the western declivities of the Cordilleras, are all the year teeming with a luxuriant vegetation of many varieties. Why is this ?

Because the Sun, and the Earth's own electricities there, prevent the descent of heavy rains, and even the appearance of clouds, but cause instead the falling of *dews* over the extensive fields. And I think that Art, which is but Nature, can produce similar results in all climates and countries of the world. At least, so am I, at this present moment, impressed to affirm openly.

Science, marching slowly but surely onward, from observation to observation, from analysis to synthesis, has already discerned certain fragments of these great possible things, and will doubtless do so more perfectly hereafter. But all that science can now do, or all that the sponsors of science can now say, is, that all efforts to control climate must prove non-availing, since the constitution of the atmosphere is affected, its equilibrium destroyed, evaporation takes place, and rain descends, principally from causes exterior to the earth and to its magnetic currents.

Very well ; this I understand. The celestial bodies, chiefly the Sun and Moon, extemporize an attraction which affects our atmosphere periodically, with different degrees of intensity, according to the relative position of the Earth to them. Furthermore I understand, that among those *exterior* causes may very properly be noticed the revolution of the Earth upon its axis. From

this cause we may look for an adequate explanation of the so-called "trade-winds," and similar currents of atmosphere. Of course, the celestial bodies, the Sun and Moon especially, conspire to produce upon Earth these phenomena. The equilibriums of our atmosphere are, by these general causes, frequently disturbed—giving rise to winds, tempests, hurricanes, storms of rain, etc., causing often great calamities to befall man from an *excess* of water and wind, in some localities and seasons, while, in others, the people, and flocks, and vegetation are suffering from an absence or *deficiency* of the same identical elements.

Now, Mr. Editor, it seems to me that the equal welfare and proper development of humanity require a little closer approach to a kind of republicanism or "democracy" among the elements and electro-magnetic circulations of the upper air! How seems it to you?

Do I hear you reply, that "Divine wisdom has made these things as perfect as they can possibly be!" I answer "agreed," considering that Man is lord of creation, of the soil, of the animal kingdom, etc. But let me ask, Did the Deity do anything for man, which man can, by social progress and intellectual development, accomplish for himself? Far from it. Man is all activity; and he has a world to act upon! By acting upon it in a systematic, scientific, and unitary manner,

he will, if he learns to act in perfect harmony with the immutable laws of nature, prevent all excesses either in wind or water—prevent all irregularities in the atmosphere, all perturbations in the electro-magnetic currents of the globe, all sudden changes of temperature—hence, all pestilences, hurricanes, chronic or fever diseases, and most of all the calamities to which mankind is now subjected, both on sea and land.

Those things which man is not organized to do for himself—please observe, Mr. Editor—are all accomplished with unexceptionable particularity and rectitude prior to his existence; while those things which he *can do* are left apparently unfinished and every way incomplete. For instance: man cannot make or develop planets; hence, they are made for him. But houses and ships, which *he can make*, are subsequently left for him to construct. Man could not have arranged the different orbs of heaven in their positions, nor given to them their definite proportions of number and measure, nor the beautifully harmonious motions which they possess and exhibit; hence, these things were all *perfectly* unfolded before man breathed the breath of life.

But observe: while everything in the earth and in the heavens is characterized by a regularity of movement and harmony of condition, there are other things which appear (as they are), unfinished and susceptible to im-

mense improvements, namely, *man*, the *lower kingdoms*, the *surface* of the earth, and the *atmosphere* which envelops it. This is the lesson I learn from the contemplation of these things, and my conclusions derived therefrom are, as a matter of logical necessity, apparent to every mind that thinks from cause to effect. As you will perceive, it is my impression that social inequalities, unwholesome plants and brutes, geological irregularities, and the perturbations now so prevalent in the atmospheres of different localities and countries, are each and all to be overcome and brought within the control of that *intelligence* which is but just being harmoniously unfolded from the brain of man. And as soon as an electro-magnetic equilibrium can be brought about in the air, which I conceive to be artificially practicable in two ways, then will man penetrate the mountains of ice now encircling the north pole, remove the icy zones from the Arctic regions, melt away the obstructions now preventing navigation in the seas and straits of those latitudes, extend rays of warmth over countries now cold and deserted; and thus, those waters, and islands, and territories, which are geographically so favorably situated for the universal interests of mankind in the polar regions—"the north-west passage," now sought, but not found—(all of which is now useless to

him solely from *atmospheric* causes), will be rendered the most attractive portions of the human domain.

"These are very hopeful and utopian speculations," you remark. "I see no plan by which all this, or any portion of it, can be realized."

Neither do I as yet. But this I know, that when I began the writing of this letter I had a strong, clear, interior "*impression*" that certain specifications, etc., of bringing much of these productions about, would be given to me as I proceeded with my writing. And in the confidence thereof I rest assured, because I have never had sufficient reason to doubt. The object of this letter is, to state the proposition, remove a few whimsical objections which might arise, and present certain advantages to mankind which such an achievement "among the clouds" would certainly secure. It is to be hoped that scientific men will bestow some portion of their intelligence upon the question of controlling the formation and fall of rain, and institute certain miniature tests and experiments in order to demonstrate the truth or fallacy of the *plan* hereafter to be developed.

In the mean time, Mr. Editor, until something more comes to me concerning this subject, which, when it comes, I will hasten to write and send you, I have the pleasure of remaining,

Yours for Humanity.



## POPULAR THEORIES EXAMINED.—SECOND LETTER.

In accordance with the promise made at the conclusion of the preceding communication, I again per force of the will-power compose myself, even to the induction of the interior condition whence proceed my impressions of Nature—and these I now send to you without reservation.

There is a general repugnance to the contemplation of scientific themes—especially to a close study of *dry* physical facts and the causes of common phenomena—because doubtless they are so elaborately presented by certain scholars, with an overwhelming array of hard words exhumed from Hebrew, Greek, and Latin germs; nevertheless, it seems to me that I shall neither be tedious nor “dry,” because it will be remembered that my subject is *Rain*, and my impressions seldom permit me to *conceal thought* beneath the imposing livery which ordinarily adorns the mind of a Cambridge student.

Whether distributed throughout the air, or flowing over the earth, Water is essential to the existence and welfare of the animal creation. It gives diversity to the magnificent scenery of the globe. That order and harmony which is everywhere so conspicuously manifested to the investigating mind, are inseparably connected with the diversified operations of water. The gushing



fountain, the mountain torrent, the quiet lake, the babbling stream, the immersion of all currents into the ocean, the ascension of its dissolving elements into the invisible air, from whence by certain electrical conditions it descends again in varied forms to moisten, enrich and fertilize the soil—all constitute the most interesting mundane subject for investigation of the true lover of wisdom. Water in nature never appears free from impurities. It invariably contains gaseous sand, clay, or saline matters, partially derived from the atmosphere through which it falls to earth, and partially from the subterranean springs whence it originates and flows upward and over the surface of the lowest land. The constitution of water is well enough understood. But quite certain am I that future chemistry will discover a more *intimate relation* between the dual constituents of water and what is now termed “Electricity.” This agent, although its *character* has been much impaired and traduced of late—being denounced as the *cause* of every new “manifestation” regarded as inexplicable—will yet be found to form the basis of both water and atmosphere.

Chemists are already aware that electricity is the only agent by which both elements, composing water, can be simultaneously evolved and held in free conditions. It is ascertained that one part of water, hydrogen, may

be *by itself* elicited in various ways—as, for instance, by the action of sulphuric acid upon zinc, causing it to decompose and combine with the oxygen in the water, thus forming a sulphate of oxide of zinc, which of necessity sets the hydrogen at liberty. But here let it be borne in mind that “Electricity” is only capable of eliciting the constituents of water in a pure and simultaneous condition. This fact has an important bearing upon the theory of producing and controlling rain.

Next, as to the atmosphere. Essentially considered, the invisible envelopment of our globe has been long represented as consisting of a large quantity of Nitrogen, less of Oxygen, a minute trace of carbonic acid, azote, and an irregular quantity of aqueous or watery vapor. It is a curious fact, that in the air, water is found to be omnipresent or coëxtensive with it, and always in a state of invisible vapor; and both elements, although not “simple” as the ancients taught, but compound and different in constitution, are yet *identical* in the exhibition of their phenomena when heated or reduced in temperature. Water and air, when elevated in temperature (or heated) are alike changed as to their destiny, and become lighter by expansion. Cold air and cold water have a superior density, and therefore occupy lower strata in the scale of elements. Boiling water will float upon the surface beneath; and so.

heated air, in consequence of being lighter, can no more descend to the cold below, but ascends and becomes an attractive medium or “magnet” to the parties composing the stratum beneath. This idea of attenuated air or water forming a *magnet* in relation to colder and lower bodies of the same elements, is an idea, Mr. Editor, which I would have lodged firmly in the mind. It has something to do, it seems to me, in bringing about the phenomena, evaporation or condensation, and rain—which we desire to comprehend.

The experimental evidence that water is always diffused throughout the air, as an invisible vapor, is obtained in many ways. It is of common occurrence, that a decanter or pitcher filled with cold water, and placed upon a table in a warm room, will, in the lapse of ten minutes, become literally covered with dew, or rain, and large drops will bedim its surface. Has the water filtrated through the vessel? No. Whence then does the dew proceed? Ah! here we have it; the cause of rain, at least in this case, is simple! The temperature of the water in the vessel is colder than the temperature of the water invisibly subsisting in the air; consequently the invisible vapor, surrounding the decanter, is rapidly cooled and condensed (reduced in temperature and in density), and therefore it *rains* upon the surface of the vessel. Now reduce the temperature

still more, and you have *frost*; still more, and *snow* appears; and the final reduction of the temperature brings the *ice*, which is water in its lowest state of condensation or solidity.

These are familiar occurrences, and scarcely excite a single thought; but they are none the less essential, *as data*, from which to develop the practicability of our leading proposition.

Furthermore, it is worthy of attention in this connection, that water is a *negative* element when compared to the atmosphere. The air is *positive* to water, and is capable of decomposing and dissolving its constituents under certain conditions. By the action of atmospheric magnetism (sometimes termed caloric), water is decomposed. Its particles become separated or vaporized. And although water is more than eight hundred and fifty times denser or heavier than air, still air endows it partially with wings—empowering them to fly with “the celerity of thought” throughout the empire of nature, in some other form to bestow a good upon the organic kingdom of the soil. This fact is evidenced not only by the universal evaporation of water, but, more commonly, by the drying of a piece of cloth which has been saturated with water, and hung out in the heat of the sun. The water soon leaves, and the cloth is dry. This fact illustrates the intimate relations sub-

sisting between the water on the earth and the air which envelops it. And all this points to the turnpike or highway whereon constantly travel a class of terrestrial phenomena, which, as yet, the science of chemistry has only hinted at, but has not discovered.

Having introduced a few familiar facts to your readers, Mr. Editor, with which doubtless the most of them are well acquainted, I now proceed more particularly to describe the philosophy of rain.

The view commonly received is, that through the calorific action of the Sun, the atmosphere and the surface of the water become heated. The process of vaporization thereby occurs, and the watery vapor is thus made constantly to ascend from the oceans and rivers of the globe. When the atmosphere becomes overcharged with this vapor, then sudden changes in its temperature cause the water to return to the earth in three different states of condensation; namely, as rain, as snow, or as hail.

It would seem from this, that *cold* in the clouds is necessary in order to condense the watery vapor of the air, and produce the deposition of dew or rain upon the earth. But this theory is unsettled by the fact, that the heaviest rains are generally preceded by exceedingly sultry weather. Hence some philosophers have set out to account for it upon a different principle.

The next theory propounded—if my impressions be correct—is: that two masses or volumes of air, thoroughly saturated with moisture or aqueous vapor, and of different temperatures, will, when they approach and mix together, become overcharged with the moisture, and a part of it would of necessity be precipitated in the form of rain to the earth. This is measurably true. The commencement of rain is frequently attended with such a phenomenon; i.e., two unequally heated volumes of atmosphere being fused into one mass. But there are difficulties which this theory does not remove. First it implies that in case of the admixture of two unequally heated portions of air, only the *superabundant* moisture in them would be liberated and dejected to the earth, while the *unsuperfluous* vapor would still remain in the clouds, all ready to pour out more rain on the least reduction of their temperatures. This is disproved by the fact, that dry and cool weather generally succeed the cessation of rain. It is also much impaired, as a theory, by the fact, that large bodies of water, or of any liquid, require much time in running together. The waters of the Amazon or of the Gulf Stream consume a long period in flowing into union with the constituents of the Atlantic; and the same remark is applicable to all large bodies of fluid on the globe. The same principle obtains in the atmosphere, among the



clouds, when two of immense size come into actual juxtaposition with each other, and are tending to intermixture.

The distinguished Mr. Hutton has confined his attention too exclusively to the immediate meteorologic phenomena associated with the falling of rain; he has overlooked the deeper and more subtle *causes* of showers and storms; but, notwithstanding this, his philosophy is generally received among many of the scientific as established by experiments and experience. Nevertheless, I am impressed to consider it as unsound; not only for reasons already stated, but because *heat* is frequently the precursor and the concomitant, while comparative *cold* is almost invariably the successor, of a shower or storm of rain or snow.

Having brought the subject to this point, indicating the difficulties which the commonly received theories of the cause of rain do not explain, I have nothing before me now but to detail my philosophy of this matter, and to see whether or not it is supported by reason and experience.

It is my impression—indeed, I may say I “see” it to be unqualifiedly the case—that all atmospheric and meteoric phenomena are wholly referable to the alternate action of electricity. The mineral storehouses of the interior of the globe are the sources whence this



subtile terrestrial agent is derived. There are enormous laboratories—natural galvanic and electrical batteries—in the earth, which generate all the elements composing water and air. The force exhibited by volcanoes is derived mainly from these inherent laboratories. In the Island of Panavia may be seen volcanic fires and elements, bursting up out of unseen sources, forcing their way through the water at a distance of nearly 500 feet. Every such eruption of internal fires is accompanied by the elimination of vast quantities of terrestrial electricity.

Where think you, Mr. Editor, do these volumes of electricity go? My impression is, that they go to support, vivify, and to refine, the various substances, animate and inanimate, and to compose and replenish water and air, and all else, which diversify and adorn the empire of existence. Essentially, I find that electricity, galvanism, magnetism, and voltaism, are of one parentage, being at base identical; although, by undergoing the processes of disintegration, etc., the primary element (which is common electricity) becomes divided up into sympathy with surrounding substances, and so it becomes differently refined and differently disposed throughout nature. It was this fact which led some philosophers to suppose that there are two kinds of electricity—the resinous and vitreous. But Dr. Franklin

was right when he affirmed the existence of but *one kind* of electricity, existing in two different conditions—the positive and negative.

You will remember that I have noticed the fact that it is electricity only which can decompose water so as simultaneously to liberate both oxygen and hydrogen in a state of complete purity. Also the other fact, that water, though eight hundred times heavier than air, is capable of uniting with it, as brother with brother, as they are—indeed, that water is coëxtensive with air ; all of which goes to establish that both water and atmosphere have one and the same *paternity*—namely, the inherent electricity of the globe, which, like the Sun, is one immense galvanic battery.

Allow me to lodge in your mind another proposition : that positive electricity is magnetism, and magnetism is comparatively warm ; that negative electricity is undeveloped magnetism, and is comparatively cold ; that these male and female forces are always everywhere present ; and that they produce all the action and reëction, motion, and development, in the heavens above, in the earth beneath, and in the waters under the earth.

The male and female—or positive and negative—principles range, side by side, hand in hand, throughout the whole domain of being. These reciprocal forces underlie all the phenomena of existence. They circu-

late through the air; between orb and orb; through the life of trees; between atom and atom; control all animal functions; and are, in short, the fundamental laws of all existence. When you have comprehended these Male and Female Laws, in the fulness of their operation, you have then found the "Philosopher's Stone"—the sure KEY which will, in the master's hand, unlock every conceivable mystery in the world of science and philosophy. They are the inherent principles of the Universe. A productive unity; the Alpha and Omega of all refinement, production, and generation! In the different kingdoms of animated nature, these laws beget the external manifestation of the sexes, and are familiarly termed *Male* and *Female*. In chemistry, they are known as *Positive* and *Negative*. In mechanism, they are *Centripetal* and *Centrifugal*. In the world of inorganic matter, so called, they are *Attraction* and *Expansion*. In the Sun, they are *Light* and *Heat*. In the Divine Being, they are Love and Wisdom. In the human mind, they are Passion and Reason. But enough has been said to impress the idea of an omniprevalence of unity and immutability in the Principles of Existence; to which we must always look for an adequate explanation of any physical or spiritual phenomena.

"Oh, this is all a mere speculation!" Nay, far from

it, Mr. Editor. These are truths. By careful reflection, you will see that these principles open a new door to the cultivation of the several sciences. Truth is of universal application. Parts of creation are but links in a grand series of corresponding links; which, taken altogether comprehensively, constitutes the chain of cause and effect that binds in harmony the Infinite Universe. Go forth; and leave all narrow thought! Broad, free, magnificent generalizations will do you good! Our scientific men are full of "points," and plethoric with fragmentary "demonstrations;" (not spiritual) they are vastly too much engaged in isolated inspections and microscopic analyzations; and so they see not the great general principles which sustain the broad realms of existence, physical and spiritual.

We are told by the Primitive History (the Bible) that all things as they came forth from the hand of the Creator were pronounced "good." Still, we see low, poisonous plants; destructive and venomous creatures; large territories of country unfit for the habitation of man; unfortunate conflicts between the sun, the seasons, and the soil—whole fields of vegetation and scores of ships destroyed by sudden hurricanes, or by protracted storms at the wrong time, etc.; and mankind, too, all disunited and diseased! How is this to be explained? Are these things "good" and right?

Has man abused the freedom of the will, and perverted the animal kingdom, and the earth, the water, and the atmosphere? We are told, by certain rather popular authorities, that when Humanity fell,

“Earth, through all her parts, gave signs of woe.”

Are we, then, to await the interposition of supernatural power before the defective conditions can be removed? This is no theologic discussion, Mr. Editor, but an appeal to your Intelligence in behalf of a more rational way to explain certain *discords*, and how they may be harmonized with the interests of humanity. And it is, as before said, reasonable to suppose that everything is “good” when all things are considered by a law of adaptation. For instance: that every imperfect or unfinished piece of creation is no result of a perverted free will, but is left in the order of Providence for Man to complete by his own skill and experience. *And one unfinished piece is the atmosphere.* So you can see, with me, the fields adapted for the manifestation of human discovery and control.

“But where is your philosophy of rain?” Be patient with me, Mr. Editor; it will surely come, as I proceed with my writing. This letter contains enough suggestive matter for present reflection. And you may rest assured, that when more comes to me, the world shall

receive it. Hoping that we shall at last be able to control rain, to some extent, and the temperature of the air, I remain.

Yours for Humanity.

#### PHILOSOPHY OF RAIN.—THIRD LETTER.

An enlargement of our scientific knowledge, and a far more thorough and consistent understanding of the principles of correspondence or analogy, will unlock the deep or dark sayings of ancient prophets. They seemed to have seen, prospectively, unfolded a “new heaven and a new earth” out of the materials already in existence.

In order to unravel the stupendous mysteries which hang over our social and spiritual destiny, theologians have puzzled their brains in constructing consistent commentaries, and these, in their turn, have puzzled and belittled the intellectual vision of all who have made them a subject of confiding and protracted inquiry. The common use, in primeval times, of symbolical or *figurative* language, so replete with ambiguities and with expressions so easily construed into diverse meanings—now furnishes the analytic student with the *power* always to make the ancient sayings correspond and harmonize with his *ruling thought* or established creed.

But after all, Mr. Editor, suppose all the learned



sermons and commentaries should at last turn out, like Jonah's prophecy to Nineveh, to be wholly untruthful : and suppose the " new heaven and new earth " should *not* be brought about " Spiritually," as some believe, nor by consuming with fire the present cosmical structure, as others believe ; but suppose, on the contrary, the earth and the atmosphere should be transformed and thoroughly rectified by a practical application of physical, mechanical and magnetic principles—then let me ask, do you think that the *authors* of those sermons and commentaries would, like the same Jonah, " let their angry passions rise," and remonstrate with the Lord for changing his mind and not fulfilling their dogmatic sayings ? Or, would they hail with delight the immediate and progressive relief which would thereby be given to the industrial classes all over the world ? It is well enough understood, that agricultural success or failure depends upon the seasons, climate, moisture, soil, and industry—just as these elements are beneficially harmonized or unfortunately disunited. And it would seem that the prophetic teachings of the ancients—their mythology and their theology alike—foreshadow something analogous to the statement contained in my first letter. Allow me to quote, as it comes to me, a few examples of apparent prefiguration :

" The abundance of the sea shall be converted unto



thee. There shall be upon every high mountain, and upon every high hill, rivers and streams of water. Blessed are ye that sow beside the waters—that send forth thither the feet of the ox and ass. There the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galleys with oars, neither shall gallant ships pass thereby. For in the wilderness shall waters break out, and streams also in the desert. *And the parched ground shall become a pool, and the thirsty land springs of water!* I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water; and the dry lands springs of water. I will even make a way in the wilderness and rivers in the desert, to give drink to my people. And all the rivers of Judah shall flow with waters, and a fountain shall come forth and water the valley of Shittim. He turneth rivers into a wilderness, and water springs into dry ground. And there he maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields, and plant vineyards, which may yield fruits of increase.”

In these expressions—which are most manifestly the simple narratives of prophetic convictions individually entertained—I can see quite clearly that the skill of man *will do for the earth*, for water, and air, precisely

what the ancients, in the absence of all knowledge of various scientific possibilities, supposed was only possible to the Supreme Being. But I have quoted enough for the present. For my impressions now lead to a continuation of the philosophy of *rain*, as commenced in the previous communication.

As already affirmed, the male and female forces are coëxtensive with all ponderable and imponderable matter. They operate within and upon the largest and smallest structures with the same geometrical precision. And here let me again say, that they were the foundations upon which the eternal universe of matter was laid; the formation of the sidereal heavens; the development of the mineral, vegetable, and animal kingdoms; the organization and perpetuation of man. These *duodynamical* principles are especially operative between earth and water, between cloud and cloud, and between them and the earth again. The electric fluid travels so amazingly rapid, it is almost impossible to calculate all the positive and negative relations among the various substances developed by it, even in a flight of a single league. This moment these relations subsist between two clouds; the next moment finds these clouds in positive relation to some point of earth; next the earth is in negative relation to a mass of aqueous vapor in the clouds. And so these duodynamic rela-

tions are incessantly changing places, giving rise to the various alterations of temperature, to thunder and lightning, to rain storms, to the descent of gentle showers, to the rushing destructive tornado, and to every other phenomenon of all seasons and countries on the globe. In this connection, I will state another immutable law characterizing the operation of these forces; and which is without variableness in its relation to them. It is this:

Positive force, in fluid or elastic bodies, always *attracts and contracts*; while the negative force invariably *repels and expands* the same fluids and bodies. For instance, the human pulse corresponds with exact precision to these motions; because every *attraction* is succeeded by a *contraction* in the veins—every *repulsion* by an *expansion* in the appropriate arteries. The recently discovered scientific process of gilding metals, etc., by the action of these reciprocal forces, in solutions of silver and gold, is another illustration. Laroche, an experimentalist and physician of St. Petersburg, assisted by Dr. Crusell, produced a very fine illustration of the action of these forces upon the atoms circulating in the fluids of the body. They applied the positive (i.e., the attractive or contractive power or) force to the eye, and directly formed miniature “cataracts;” and what is still more demonstrative, they then applied the

negative (i.e. the repulsive and expansive force or) power, and dispelled the trouble from the eye in ten minutes. The same law is everywhere present and equally operating in nature.

Now "stand from under," Mr. Editor, for I am about to give you a *shower*—rather, to show just how that result is produced from the clouds.

First remember that the atmosphere, like the crust of the earth, *is stratified*—has different layers of air and temperature—and looks like the successive peels of an onion! It has several different currents also; some going from the south to the north; others from west to east; and still others, above these, going in exactly opposite directions. All this, I am quite sure, will be recognized by future science.

These diverse aërial strata and electro-magnetic circulations are produced—*First*, by the resistance or friction of the air against the surface of the earth, occasioned by the rapidity with which it turns upon its axis. *Second*, by the evaporation of water, and by the ascension of terrestrial electricity, from all wet places. And *Third*, by the calorific or magnetic action of the sun upon the whole organism, and more especially upon the African continent.

The upper air is composed of electricity in different degrees of refinement and states of activity. And, in

order to provide for its more complete accumulation and development, the lowest stratum of air—that which we inhale—is generally rectified from humidity (or moisture), and so constitutes a kind of *non-conducting pedestal* for the rest of the air to repose upon. This lower stratum is what electricians term an “Insulator.” This, in clear and dry weather, detaches the electricity of the upper regions from the earth, and cuts off all communication between them. Hence we may sometimes look up, in this continent, day after day, and see the clouds floating over our heads, but receive none of their contents on the earth.

Chemical experiments have shown that when the surface of water is cooled, the particles composing it are negative; while the vapor of water is always positive. If vapor be reduced in temperature and condensed, then positive electricity (i.e., magnetism) is liberated. And so *vice versâ*; the *negative* force remains behind when water is permitted to evaporate into the formation of clouds.

We continually breathe the rectified air, or that stratum which constitutes the Insulator, detaching the upper strata from any immediate communication with either our lungs or the earth. This stratum in our latitude is comparatively free from water and from every description of humidity, which, as in the tropical countries,

conducts the magnetism of the earth to the clouds, and their electricity to the earth, and in some localities produces almost continual fogs or mists, or protracted torrents of rain.

The lower portions or surface of clouds, as I before remarked, are "magnetic" in their action upon the ocean and upon all wet places. They perpetually draw certain invisible vapors from the earth. Still, these clouds are in positive and negative *unison* with their own contents and surfaces, and remain suspended, until that *isolated* union is broken up by some point of earth or volume of electricity arising from it.

The upper portions of clouds are cold and electrical; the under surfaces are warm and magnetic. According to my vision, the highest clouds, like the highest mountains, are capped and chilled with snow. This is so even in warm climates. The under surfaces, meanwhile, being magnetic and positive, *attract* aqueous vapors from the earth, and *contract* them into a more compact union with the nebulous elements. But this attraction of the atoms of the water cannot occur, unless the *insulator* in a measure becomes saturated with moisture, and hence no longer a barrier and support, but has become an excellent *conducting* medium between the earth and the clouds. On the other hand, if the insulating or non-conducting stratification of air (which we breathe)



be not disturbed by a near approach to the earth of the upper stratum, or by the moisture from the ground ascending into it; then it would be impossible to obtain rain from the heavens, even though the clouds be surcharged with vapor, and weigh many millions of tons more than the crystalline barrier beneath.

So strange, and yet so simple, is the philosophy of rain or droughts! For I think you can now understand that a very little moisture converts the insulator into a *conductor* for the ascension of invisible vapor from the earth; that a general humidity of the lower stratum is the sign of rain in our climate; a dryness of it indicates a complete *insulation* of the clouds; and that, should this dryness continue for any length of time, as in sultry weather, the clouds will be overcharged, and, attracted by some point of land, pour out their contents in certain localities with thunder and lightning, and do *as much damage* to harvest by their isolation, abundance and violence, as was before done by the absence of moisture and of gentle showers upon the teeming fields and green pastures.

There! you now have my—or rather Nature's—philosophy of the formation and fall of rain. And now, as it is stated, I will invite you to take a private excursion with me throughout the different countries, and *compare*



the meteoric facts of the globe with the laws laid down in this letter. Let us now proceed.

You see what this theory absolutely requires, do you not? It requires that water should remain dissolved in fine vapors, in the form of clouds, above the lower stratum of atmosphere, until the insulation be broken by some electrical changes between the earth and the nebulous strata; that then the temperature of the under surfaces changing from a magnetic to a comparatively cold or electrical state, the vapor is rapidly condensed, and is repelled, with electricity, to the earth in the liquid or congealed form, according to the prevalence of the negative (or electric) medium in the air at the time.

Let us now examine mountainous districts, with strict reference to this requirement. If our philosophy of rain be correct, then we shall find that lofty mountains, by penetrating the lower stratum—the Insulator—prevent the regular accumulation of vapor into clouds, and also the terrible storms of rain which occur in tropical latitudes, over extensive plains, after a long “spell” of dry and sultry weather. Instead of “terrible storms” in high latitudes, we are to look for perpetual fogs, mists, and drizzling but not torrents of rain. If mountains, constantly penetrating and disturbing the otherwise non-conducting stratum nearest the earth, prevent the regular formation of clouds and the occasional de-

scension of rain, then, according to our theory, we must expect they should increase the amount of evaporation and the amount of moisture. It is well known that the most extensive and navigable rivers, instead of obtaining their waters from the lowlands and springs and valleys, on the contrary, take their rise from among the most extensive chains of hills and mountains. Baron Humboldt, whose mental structure compels him to individualize and systematize all his observations of Nature, gives his testimony, that "an individual river, which takes its rise among the mountainous districts of South America, contributes more water to the ocean than all the rivers and streams to be found upon the continent of Africa." And if you will but examine the origin of the rivers of Africa, you will see that the principal ones on the continent flow down from the highlands and lofty elevations under the Equator. Examine, also, the rivers of California and of countries still more mountainous, and you will see satisfactory evidences that towering points of earth constantly disturb the insulating stratum, and give rise to much rain without violence, and to mists and dews continually, even when the earth in those localities is not in need of it.

Let us now look at extensive plains. If our philosophy be correct, then over level tracts of country the

lower medium must become comparatively dry--must become a *complete* insulator; and clouds, filled with positive and negative forces, must either float for a long time very high, or else not be seen for weeks together, in consequence of being more powerfully attracted to other portions of the globe.

In illustration of this, examine the deserts of the earth. Whole years sometimes elapse without a shower. Storms of wind and sand are abundant. Sometimes a cloud is a meteoric curiosity! The Arabian plains are provided by nature with no elevated points of land--no lofty eminences; and so, according to our philosophy of rain, the insulating medium is seldom broken, and the fertilizing showers seldom fall upon the level countries. Or, look at the now very interesting and golden Australia. This country, so attractive to the devotees of that extensively worshipped God--Mammon--destined to become the land of a new Republic, is still defective in its meteorological possessions. There are no discovered rivers sufficiently large or deep to encourage the people to open internal navigation; although, as the island becomes more known in this respect, there will be found many portions of rivers deep enough to float large ships and vessels adequate for commercial purposes. In some parts of this country the mountains are numerous and sufficiently high to disturb the upper region of

clouds, which then pour their surcharged contents into deep and wide gorges or ravines, but leave other portions of the country destitute of the requisite moisture. On portions of this continent you can see no high mountains, nothing to disturb the existence of electricity in the almost invisible clouds, nothing to remove the insulation between the earth and them, except the absolute withdrawal of the sun's heat when that luminary is at the farthest southern point; and so, what is the fact in Australia? Such localities are seldom visited by gentle and fertilizing rains. Its rivers are very low during eight months of the year, and some of them are too shallow for navigation. But these remarks are not applicable to bodies of water with much extent of surface; for tides and spray have much the same effect as prominences or lofty peaks of earth, in disturbing the insulating stratum, and producing clouds and the descent of fogs and mists.

Look at the fogs of Newport, or examine the islands of the sea. The formation of rain clouds and the almost immediate precipitation of their moisture usually commence along the coasts and shores. Violent or disastrous storms of rain seldom visit islands. The exceptions to this law are very few. Constant vaporizations and drizzling rains characterize nearly all islands and irregular or ragged coasts. For illustration: examine

the meteorologic phenomena of Cape Horn; observe the frequent rains on the rocky coasts of Norway; the constant disturbance of the insulation and the quantities of showers in the Archipelago of Chronos; and many other examples may be had, showing how tides and spray, dashing against rough, rock-bound shores, beget a constant irregularity in the circulations of the electro-magnetic elements between the earth and the atmosphere.

It should be borne in mind, meanwhile, that high mountains, when covered with trees and vegetation, are vastly better conductors than those elevations which are not so adorned. The trees, having many points, besides being such "cold-water drinkers," are, in consequence thereof, excellent for conducting and moderating the processes between the clouds and the soil.

The influence of mountains extends for many miles around. They perforate the insulator, and set the electro-magnetic currents in motion; these give immediate rise to ærial and terraqueous winds; the electric fluid now darts from point to point, puts the surface of the earth in direct communication with the lower surfaces of the clouds, as zinc with copper plates in acid; and so it is that mountains sometimes do not themselves receive as much rain as the plains and lowlands adjacent to them. The importance of this fact in regulating

storms, showers, etc., will hereafter receive more application.

This philosophy of storms receives additional confirmations from the meteorology of Mexico. In this country you see *two* quite different seasons; not *four*, as we divide our year. They have an *El Estio*—a dry, magnetic season; and a *La Estacion de las Argas*—a season of wind, fog, and chilling or negative rains. The country is also by the natives differently divided, into *hot* and *cold* districts, implying the preponderance in the former, the *tierras calienta*, of magnetism; and in the latter, the *tierras frias*, of electricity. In these countries you may see complete illustrations of the foregoing philosophy. Were it not for the fact that the table-lands of Mexico are near enough to the seashore to obtain the moisture gradually arising from the effect of the spray upon the insulator, *the first stratum*, they would yield but little vegetation and be unfit for agriculture. These vaporizations pass on by the “trade winds” during the *El Estio* or dry period, and form clouds near the tops of the mountains of the interior. In the meantime the *table-land* is suffering more or less for the want of rain. Indeed, the agriculturist is often compelled to construct canals, and bring water from small streams to moisten the burning dust and overheated vegetation. Irrigation, therefore, or *baraka*, is



resorted to on the plains, because the *insulation* is not enough disturbed which detaches the earth from all fecundating communications with the upper strata of the atmosphere. .

But now, Mr. Editor, I must cease to write, because my impressions cease to flow. It is to be hoped that neither you nor your readers will be impatient to see the conclusion of "the whole matter," because this result cannot be accomplished within the limits allotted to this article. As the explanations are now completed, as I think they are, you may expect the "plan for producing and controlling rain" in my next. What that *plan* will be is no more known to my brain than it is to yours; and so I confess that my curiosity to know "what's coming next" is not in the least allayed by the fact that my hand has traced the foregoing. But still I remain,

Yours for Humanity.

#### THE ELECTRIC PLAN.—FOURTH LETTER.

With this communication I am impressed to terminate my correspondence.

Doubtless, the pro and con of new propositions should always be considered, for there is no other way to arrive at rational conclusions. But if you are one of those prudential conservatives who have acquired an habitual



practice of *doubting* the practicability of every *new* proposition, and who consequently take it upon themselves to denounce, deride and discourage, every conspicuous step toward bettering the conditions among men, then all I can say is, that if you have "patience" enough to wait an age—that is, until the present generation of profound individuals have all gone to the Spirit-land—you may then learn, from improved literary magazines and encyclopædias of maturer erudition, concerning the utter simplicity and historical feasibility of every plan which I shall presently suggest.

Do you suppose, Mr. Editor, that civilized men and women, who know that this world is not such a narrow, crowded place as unreasoning people believe, will continue to exist in the depths of social injustice and servitude? Will they continue to exist in dissatisfaction, working, as many of them do, day and night, to keep soul and body decently together, to give their children a respectable education, and to enable others to support expensive fashions and live on unwholesome luxuries? Nay; every well-organized, harmonious and rational individual in this city, as in all places of human habitation, has a reasonable desire for hours of recreation from labor each day, in order to cultivate more of his being than merely the spinal column or the muscles of his right arm; and that, too,

without being perpetually haunted with the brow-wrinkling idea of not having enough to "pay his bills on Saturday night," or of not being able to "make both ends of the year meet" without various pecuniary embarrassments. Working constantly, merely to support the body, is unnatural and wrong! And it is not much to be wondered at, that especially among the less enlightened and fortunately situated classes, recourse is had to the "fire-water" in order to induce instantaneous sensations of "richness" and absence from one's fatigue and mental care; while amongst others, a rough, high-handed rowdyism and intemperate proceedings come of a too constant confinement to some ridiculous study of dead languages or classics, to monotonous occupations, or to several kinds of unentertaining pursuits. Social pleasures, literary amusements, theatrical entertainments of an ethical nature, for such as have a taste for them; musical representations by amateurs; conversational soirees; lectures, etc., upon the boundless resources of our common humanity, and upon topics calculated to increase popular knowledge of the means of developing the faculties of the human mind, and to perpetuate the general happiness of the race altogether;—such, Mr. Editor, are the imperative demands of all well-organized men and women, to be engaged more or less in the after portion of every day; and the world

will live in discord and dissatisfaction until it is all accomplished.

Has mankind arrived at the highest summit of civilization? Far from it. He still treads the lowlands, and lives in the valleys of human attainment. He yearns and hopes for a better world; because, forsooth, he imagines this nether sphere, though so full of evils and inequalities, to be as good now as it ever can become. Most piteous must hereafter appear the toil and sufferings, the endless fears of want and disease, which now distinguish the present social state! Immersed in the multifarious concerns of his daily existence, how wholly disqualified is the laboring man for entering that "superior condition" which rolls up the curtain hanging between the present material circumstances and the "new heaven and the new earth" hereafter to be unrolled by the courage and skill of the human mind! Poor miserable man is he who sees no paradise in the future for the earth's inhabitants! If he be a civilized European, and has a desire to live decently, comfortably, respectably, with a moderate desire for an enjoyment of the pleasures of existence, he must toil incessantly for the payment of his rent, "for his victuals and clothes," and for the education and welfare of his children. And, having no faith in the remotest possibility of the ultimate harmony and perfectibility of this material, proba-

tionary world, he very gravely and solemnly sets out, through the medium of teachers and preachers, to cultivate some acquaintance with the better world to come. To secure a place there for himself and family, he pays a certain portion of his acquisition. Then, for too much wrong living, must pay the physician in money, as well as nature in pains and distress; and for his rights he must pay the lawyer, or pay for an attempt to obtain them, whether he succeeds or not. But it is seen that these civilized evils "don't pay;" never did - never can. As a consequence of man's ignorance of his true nature and of the real sources of substantial happiness, there is a vast chain of mountainous evils ascending, like the Alps, in formidable array before his onward march. But these mounts he must cross as Napoleon with his army; then a "hereafter," even in this life, of sunny climates, of delicious food growing in luxuriant abundance, and of various joys, now imagined as only possible to the Spirit-land (because the endless resources of this globe are yet unknown), will be the common inheritance of humanity.

Faith in the great principle of progression, Mr. Editor,—faith in the inherent goodness and perfectibility of everything in earth, air, fire, and water! This is the "faith which will move mountains" of unwholesome conditions, and rapidly develop the still slumber-

ing potencies of sense and science. The artificial means for developing wealth and motive power; the electromagnetic mechanism for rendering deserts of sand as inhabitable and productive as the State of Ohio; the agricultural inventions and electrical processes which will enable one man to accomplish as much as can now be done by a thousand; all this, Mr. Editor, making the means of living abundant and cheap in every true sense, will usher in that terrestrial paradise—that “Kingdom of Heaven on Earth”—which the good always pray for, and which the down-trodden poor man as devoutly yearns to perceive and enjoy!

Let us now return to our plan. From the philosophy of electricity and magnetism, we learn that cold is caused by a superabundance of the former and heat by a preponderation of the latter in the earth, in water, and in the atmosphere. We likewise learn that electricity alone can decompose water, leaving its constituents pure and free from other elements; also, we learn that there is an insulating medium of air—the stratum nearest to earth—by which the clouds are suspended until perfectly formed and filled with vapor, and then caused, by a local disturbance of this insulation, to fall either as mist, as rain, as frost, as snow, or else as hail, as one or the other fluid preponderates at the time. Moreover, we learn that mountains and trees establish a

permanent communication through the insulator and the electric currents imprisoned in the grand reservoir of the upper regions ; and so is produced quite frequent, but not violent, rains on the adjacent lands and valleys for several leagues around.

You will remember, I think, the examples of this law taken from all portions of the earth. Within the territory of Venezuela are many illustrations. In Camana, where very moderate mountains rise gradually behind from the coast, and no high points to disturb the insulation, with abundant magnetism in the lower stratum, the thermometer averaging from 80 to 82 degrees, there you find a warm, sunny sky, cloudless ten months of the year ; only two months being diversified by dews, sunshine, and fertilizing rains. While along the southern part of the Orinoco, the reverse is the case ; ten months of rain, and two comparatively clear and sunny. Of course, the land is high, and covered with a dense forest. And if you find any exceptions to this Law, the explanation may be had by examining what tree, or rocky coast, or angular point of earth, there is which, at times, forms a temporary communication with the upper currents, and thus produces the fall of rain.

As Nature, from the operation of these visible causes, produces rain in every State in America, so may Art, which is but Nature manifested through Man, accom-



plish the same results; and the following plan is deeply impressed upon my mind as being at once simple, practicable, and—considering the extensiveness of the good to be achieved thereby—quite easily put up, and inexpensive.

Upon some highly-elevated ground—say upon the brow of a considerable hill—construct an Electric Tower. The higher this tower ascends above the level of the ocean, the more absolute will be the determination of its influence upon the currents of the upper strata, and the more perfectly will it be capable of directing the wind and other aërial circulations. In the top of this tower should be constructed two machines of very large proportions; one, *an electric instrument*, for the accumulation and development of this *negative* principle from the earth; the other *a galvanic battery*, for the purpose of introducing magnetic currents and for decomposing water. This structure, with its electro-magnetic conveniences, will answer to produce and control rain in an uneven country, say like the State of Connecticut, for a circle or district one hundred miles in diameter. But on a desert it would be influential upon a circle of not more than two hundred miles. In fact, when situated upon a plain surface, where water is scarce and heat is abundant most of the year, as in Arabia or in some parts of Africa, the tower should not be expected to act per-

manently upon more than thirty miles of air in every direction from it.

This circle should be connected with the Central power by means of wire conductors, on a plan precisely analogous to the poles and conductors of the magnetic Telegraph. Of course, it is unnecessary to describe the methods of constructing an electrical apparatus; for I mean nothing different from what is already known to scientific electricians. The dimensions of the cylindrical glass or revolving portion of the instrument, let me remark, should not be less than 16 feet in diameter, and thick enough every way to resist all centrifugal tendencies, when making seventy-five revolutions a minute. This cylinder should be moved by a steam-engine of the required power; and the heat for the boiler may be obtained by a galvanic decomposition of water. You will please bear in mind, Mr. Editor, that electricity is a *negative* principle,—is cold; and, while it acts upon aërial vapor to condense its atoms into rain, frost, snow, etc., it, at the same moment, gives rise to certain currents of “wind,” so called, which have much to do in all cases in determining on what part of the globe the *condensed* vapor shall descend. It is this invariable meteoric law which we now propose to bring within the dominion of art.

Let us suppose, for illustration, that the Electric

Tower be constructed in the vicinity of this city, say on "Prospect Hill." From this point, radiating in all directions, are metallic conductors, for the purpose of fixing the operations of the electric currents, whether they be generated by the artificial mechanism, or by the inherent forces of the earth. We wish to put a harness upon this "detached" and hitherto unmanageable Sovereign Agent among the elements. Very well: now we desire to make the rain fall upon New Haven, on the supposition that the weather has long been dry and sultry, the garden vegetation is being destroyed, and the farmers of the environs much desire the benefit of rain. But there are *no clouds* formed near Hartford! What is to be done? Do you not remember the proof that water, in a vaporized state, is omnipresent and coëxtensive with air? Yes. What, then, is now required to develop clouds? Manifestly nothing more than to reduce the temperature of the atmosphere in several localities within the electrical circuit. And the moment you have formed a few fleecy clouds in this way, they will *join you* in the more rapid evaporation of aqueous matter from the earth, on the principle already explained. Well, how is this to be done? By the accumulation and elimination of electricity from the various "Dépôts." How are these to be made? Within an area of 100 miles diameter, there may be as many *special* Receivers

as the meteoric and agricultural conditions of the country require. Every farm and every city may be provided with one. This plan should be extensively adopted in some portions of Australia and elsewhere. These dépôts or receivers are nothing more than mammoth Leyden Jars, provided with perpendicular metallic conductors, fixed on the *inside* of the receiver, and extending into the air as far as possible. Ten such dépôts will cost about as much as a popular church. The upper end of this metallic conductor should be provided with a *platinum* discharger with many angles—say a dodecahedron, or, at least, an octahedron, with the points and lines sharply defined, and presented, free from all contact with trees, etc., to the surrounding atmosphere.

When the receiver is filled with electricity to overflowing, by the action of the ponderous machine in the Tower, then there is no escape for it except up the perpendicular conductor, and into the *eight* or *twelve sided* discharger. From this the electric fluid will dart off in every direction, and, at night, the exhibition will be most beautiful, comprising all the meteoric phenomena of the Aurora Borealis and Northern Lights; because the philosophy is the same!

The Northern Lights are produced by the discharge of the electric fluid from the north pole—darting into the atmosphere, reducing the temperature, and instantly

frosting the invisible vapor; and this gives the white and other reflections of that phenomenon. Now, all we propose to do, in warm climates, is to produce *rain*, and not frost, by this simple principle. Or, where rain is too abundant, to so employ the galvanic power at certain points of the compass as to elevate the temperature, perfect the atmospheric *insulation*, and send the clouds away to countries where the fall of rain is desirable. This is no speculation; it is a common law of cause and effect.

The clouds may be formed as already described. They now float overhead, light and fleecy, and far from that state of combination which makes the heavens look black and tempestuous. But the people of New Haven first need a good "sprinkling," and so, *pro bono publico*, let us love our neighbor as ourself, and set the machinery in operation. How shall we commence? First, break up from the Tower all communication with the "Rain Dépôts" at Springfield, East Hartford, West Hartford, Middletown, Norwich, etc., and establish a full positive and negative connection with the receiver at New Haven! Let the earth's electricity, thus obtained and concentrated, pour into the clouds at that point, and forthwith the insulation is broken; the winds rush to that place, bearing the clouds upon their bosom; the condensation of vapor is now rapid; and

the rain descending—making the communication more complete and permanent between the earth and the clouds—a shower or protracted storm may be obtained for several miles in every direction from the initial interruption. In some countries where the lower stratum of air is very dry and free from moisture, the electric fluid should be made to reach as nearly as possible an elevation of 600 feet above the level of the ocean. This may be done by building a circular framework jointing like a ship's mast, and supporting the metallic conductor by iron braces set in glass sockets; for the insulation of this whole instrument must always be perfect, in order to have the entire charge of the receiver enter the air from the lofty angular platinum Knob.

Electricity is not produced or created, but is merely obtained by friction of non-conductors; that is to say, of two substances which are already so filled with the fluid that they neither receive nor impart as manifestly as substances not so impregnated. The inexhaustible source is the Earth. And there is no limit to the quantity of it which may be artificially obtained from this fountain.

“But do you suppose to bottle up electricity in the Electric Tower?” Nay: not so, Mr. Editor; let me again describe. The area of three hundred miles (or



one hundred in diameter) should not only be "fenced in" by conductors suspended by poles analogous to the magnetic telegraph method; but there should also be stationed, wherever the inhabitants of cities or agriculturists require rain to fall, special dépôts or prime conductors, connected, as before described, by means of metallic wires supported by poles, to the instrument in the Tower. This is all which is proposed to be done.

I know that it is supposed by some modern philosophers that a receiver can accumulate the electric currents only on condition of being in the immediate vicinity of the revolving cylinder. But this idea is clearly disproved by the fact that the earth itself eliminates this subtile agent constantly, while, at the same time, the natural prime conductor, or Leyden jar, is situated from 200 to 6,000 feet above the earth, and is, in fact, constituted of all the higher and rarer strata of the atmosphere! The tops of trees and the summits of mountains are the conductors thither, as explained in the preceding letter.

But the earth is a far more economical electrical machine than the one which I propose. It is more like what chemists term an *electrophorus*; and I can easily foresee what an improvement may be wrought upon the Plan herein stated. There are objections, however, to describing these economical methods now—also, the

minute *modus operandi* of the scientific system here suggested ; because the people first require experience in the practical operations of the Rain Mechanism. They will only accept those suggestions as possible or practicable, which stand recommended by past chemistry and the well-known demonstrations of electrical science. And so, throughout these letters, I have followed my impressions in paving, with already conceded scientific facts, the pathway to the philosophy of producing and controlling rain.

The galvanic battery in the Tower is designed to accomplish a result which the other instrument will not do. It is supposed by most persons that the seasons, with their variable climates and phenomena, are inevitable in the order of Providence. But, in fact, the seasons are not necessarily owing to the revolution and relation of the Earth to the Sun ; nor yet altogether upon the nearness or distance of the latter from it ; because electricity and magnetism are the causes which change temperature, producing sometimes snow in summer, and June weather in the month of January ; for it is well enough known that the Sun is much nearer to us in winter than in summer, and yet the former is much the colder season. But the latter fact is partially explainable on the ground that the Sun rays fall more obliquely on the Earth during the winter than in the summer.

The Sun's influence is more manifested as a controlling power in the grand system of planetary revolution and equilibrium than in the production of the seasons. The principal source of heat is magnetism, whether produced by the Sun or the internal laboratories of the Earth. I have already said that the Sun and the Earth were galvanic batteries; because every particle of matter composing them *is a magnet*; and every pulsation of its (or their) inherent elements is felt throughout all the veins and arteries of existence. Upon this law of producing heat and accelerating evaporation, I see how man can, by artificial agencies, render the polar regions temperate and genial; melt away the ice in those countries far more rapidly than the Sun can do it; impart a galvanic energy to the soil, and stimulate the growth of much vegetation now only to be found in tropical climates.

You surely know how all metals may be fused by the galvanic magnetism. You remember that Sir Humphrey Davy had a grand Galvanic battery erected for his use, at the Royal Institution in England, whereby he was enabled to melt every possible substance obtainable, and determine certain great chemical facts which had troubled the scientific minds of Europe from the first. And, in addition to this, you know how the Sun's rays can be turned and altered—yea, polarized,

and condensed, and concentrated, and “doubled and twisted” like hempen cords—to suit man’s o’ermastering will, and to subserve his purposes! By a systematic arrangement of convex lenses and highly polished mirrors of steel, the sun’s rays may be sent half across the continent; and places now cold may thus be warmed; swamps and marshes may be *boiled* dry of their waters; the Dead Sea may be converted into a *living* body; and the wilderness made to blossom and yield abundantly. “This is impossible!” Impossible! Not so, Mr. Editor, for man is destined to put all enemies (to his happiness) beneath his feet. Do you not think it reasonable to believe that Civilized Man will yet decompose the enemies in the shape of ice, stagnant water, and unwholesome marshes, and just as deliberately, too, as did Archimedes, by a simple arrangement of looking-glasses, set on fire all the ships of the enemies who had resolved to besiege Syracuse?

The galvanic battery in the electric tower should be employed in tropical climates and upon deserts frequently. It is designed to decompose water, in order to aid and augment the formation of rain in the upper strata; and the electric communication being from the first established within the circle of atmosphere to be influenced, the clouds will thence form rapidly. They will remain floating from point to point overhead within

the prescribed area, until they become enough filled to settle close to the upper surface of the *insulator* (the lower stratum of air); and this may be broken at thirty minutes' action and discharge of the contents of the *prime conductor* into the air. The rain will fall in the vicinity of whichever prime conductor is employed.

But in our climate, where the formation of rain-clouds is carried on rapidly enough by nature's own galvanic processes in connection with the sun, the artificial battery can scarcely be required. And yet it would not be wise to construct an Electric Tower without a good battery of mammoth dimensions, capable of elevating the temperature to 212 degrees, at which point water boils, and its vapor rapidly ascends toward the upper strata. The ascension of this vapor will not disturb the insulator, as might be supposed, neither will the Tower, as a point in the air; the object is, to render the under surfaces of clouds "magnetic" to particles of water on the Earth. Chemists well know that caloric, or *heat*, has a tendency to produce equilibrium. Heat endeavors to produce, in all contiguous substances, an equal degree of temperature. This is accomplished by *radiation*, by *conduction*, and *reflection*. In other words, if a small body of vapor, visible or invisible, in the air, be condensed or frosted, and then its under surface *heated* and held in magnetic (or positive and neg-

ative) relation to the surface of water on the globe, the results will be a continual evaporation of water, an enlargement and multiplication of clouds in the vicinity, and gradual changes of "wind and weather" in the lower stratum—all being the prognostications of a shower or storm. The under surfaces of clouds will remain *vaporized* and magnetic until a large and steady volume of electricity is caused to enter them. The action of this fluid is immediately to reduce the temperature, and *condense* the vapor into rain. This effect is wrought by the electricity which mountains impart to the clouds; and the rain descends in obedience to this simple law, as we have clearly demonstrated.

The further *specifications*, etc., for the exact construction and management of the machines in the Tower, in connection with the electric circuit and "special receivers," are for the present withheld. It is sufficient now to indicate the fact, that wherever an *insulated prime conductor or dépôt is put up*, and whenever the electric fluid is directed from *that part* into the clouds, say for the space of twenty-four hours, the phenomena will be: *first*, a wind blowing directly across the circle to the dépôt which is magnetically charged; *second*, a reduction of temperature in the lower stratum; *third*, in all cases, the absence of tornadoes, and also of gusts, except where hills intervene; *fourth*, the gentle fall of rain for



several leagues from the point where the *insulation* was first broken ; *fifth*, by reversing the poles or breaking up the connection between the Tower and the dépôt, a *rapid cessation of the rain* in consequence of restoring the requisite dryness to the lower stratum ; *sixth*, the absence of thunder and lightning, except to a slight extent, and a general rectification of the breathing medium from all the impurities arising from dense moisture. Such is a summary view of the effects to be philosophically expected from our Plan. It is no more mysterious or impossible than the Magnetic Telegraph or the Ericsson Caloric Engine !

By these means every state can control its own storms ; and every city may secure to itself the fall of gentle showers in summer, or prevent them, whenever the general welfare of the inhabitants requires it. And so, Mr. Editor,

“ Is the winter of our discontent  
Made glorious summer by this ”—

new application of scientific principles already well ascertained ; and so, too, are

“ All the *clouds* that lowered upon our house  
In the deep bosom of the ocean buried.”

But enough. There are many things to say to agriculturists about the best methods to restore equilibriums

to the soil ; also how clearing and under-wooding elevated places, the destruction of trees on high hills, etc., disturb the equilibriums between the air and soil in the meadows and lowlands, deteriorate the ground, etc. ; and still other suggestions which now flow abundantly into my mind ; but I must trespass upon your space and patience no longer with further detail. I will, therefore, now conclude Permit me, however, to express to you, Mr. Editor, my thanks for thus furnishing me with a channel through which to approach a large and intelligent class of minds. In accordance with my first impressions of this whole subject, generally received more than eighteen months ago, portions of which have been suggested by different authors, I have written, and you now perceive my conclusions. With a firm confidence that they are true to the great unchangeable principles of Nature, and hence capable of a practical application to the wants of mankind, I remain,

Yours for Humanity.

## ANSWER TO SCIENTIFIC OBJECTIONS.

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THAT a multitude of so-called scientific objections will be urged against the practicability of the foregoing methods to improve the physical conditions of our globe, I have no doubt; because, unfortunately for mankind, certain mental organizations have not outgrown that obnoxious and supercilious spirit which ever stands in the pathway leading toward truth and fresh discovery. The strongest objections have not been written; those I have seen are but the superficial ebullitions of superficial minds. Indirectly, however, as an insurmountable difficulty in the way of our philosophy, and with a commendable degree of scepticism and timidity respecting the strength of his own positions, an individual, immediately subsequent to the publication of my letters, made the following request:

“The undersigned is desirous of obtaining facts in regard to *the rising of water in wells and springs, just BEFORE a rain*. Accounts of occurrences of this nature are respectfully requested. It is desirable that particulars should be given; such as the increase in the depth of the water, and the length of time elapsing between the rising of the water and the falling of the rain. Whether, if the interval of time is

short, the rain is heavy or light; and whether this phenomenon, in any given instance, invariably happens before a rain, year after year, or is a casual occurrence. ”

The idea here designed to be conveyed, in this solicitation for hydrological facts, is, that the rising of water in wells and springs just *before* a rain disproves the non-existence of the Insulator as set forth in the philosophy. The barometer is certainly a good hydrometric instrument, which quite accurately measures or indicates the specific gravity—the density and rarity—of fluid bodies; and I am quite persuaded that this instrument will add its testimony to the hydrodynamical statements already made. The rarity and density of fluid bodies, particularly the atmosphere, are difficult to determine, although the mercurial substance never fails to manifest the preponderance of either cold or heat, or the near approach of storm-clouds and the electricities which control them, as well as the absence of those elements whereby rain is produced and protracted.

Wells and springs are very accurate hydrometrical facts. Our philosophy demands no better evidence of the rectitude of its fundamental principles on this subject—no better demonstration that the ultimate deductions and conclusions are legitimate, and will lead to practical applications of those principles. It was explicitly shown, and the reasons stated, that the whole

phenomenon of rain is produced and controlled by the alternate action of positive and negative electricities—the one warm, the other cold; or, in other words, by *one element*—the one, magnetism, which is positive—the other, electricity, which is negative. Clouds are formed on this principle. This principle is universal. It circulates the blood, actuates the vitalities of organic life, and sustains the illimitable univercœlum in its eternal revolutions through the vortex of infinite space.

The lower surfaces of clouds are magnetic, whilst the upper surfaces of water are electrical. Previous to a rain-storm, wells and springs rise, because the water is attracted, through the dry insulator, by the magnetism and positive force in the upper stratum of clouds, or by the attractive power in the region where the clouds are destined to form. When formed into dense masses, then partially by virtue of their own weight, and partially by some extraneous disturbance of the *Insulator*, the contents of the clouds are precipitated to the earth. When scientific men shall perfectly understand the principle of water being powerfully attracted from the ocean, the causes of the “water-spout” observable at sea, then the rising of “wells and springs just before a rain” will cease to be an objection to our philosophy of storms. The common reason, that the “sun attracts the water,” is manifestly unsound. It is true that the sun does ex-

temporize a mighty volume of magnetism, which, like the golden rivers of Paradise, flow over the fields and countries, spreading gladness and loveliness in all habitations of men. But the ascension of water, the vaporization of aqueous material, is an effect exclusively of the particular causes already defined. Therefore, for the present, I pass on to other objections. The article containing further strictures, appeared in a "respectable" daily,\* and I quote it entire:

A. J. DAVIS ON RAIN.

The *Times* of Tuesday evening has furnished us with the concluding letter of a series by Mr. Davis on the "Philosophy of producing and controlling Rain." The lovers of science were, no doubt, startled by the announcement contained in the *first* letter: and it is probable that many who were unacquainted with the former extravagances of its author have had the curiosity to wade through the unfolding of the promised plan. If there were any such, it is *certain* they have quitted the concluding sentence of the last article with either pity for the writer, or sheer disgust with his fancies.

It is simply the fear of seeming to take a too great notice of *nothing*, that prevents the instituting a sort of review of these four extraordinary letters. We might insinuate against the very great extent of the information possessed by the spirits, under whose direction these letters purport to have been penned, when they "impress" on the mind of their agent to declare that certain facts "will in time be recognized by scientific men," whereas many of these facts have been so recognized for a long period! (Mr. Davis' impression on the con-

\* This article is taken from the *Hartford Courant*, bearing date February 23, 1853. The author's name did not appear, but the strictures were indorsed by "W. F. S."



nection of electricity with water is an instance in point.) We might, on behalf of the world, most profoundly thank Mr. Davis for having explained fully and exactly what has hitherto proved a mystery to scientific persons—*The Aurora Borealis*. But we should be censured by an enlightened community for bestowing so much attention upon what they themselves regard as a matter beneath their consideration. There are three questions, however, which, we submit, it would not have been inappropriate for Mr. Davis to have answered :

1st. Who is expected to furnish funds for the erection of a new “Mammoth Leyden Jar,” after the inevitable destruction of one or more of them by every thunder-storm which may chance to pass.

2d. What will become of the *vapor* created by the “boiling dry of swamps and marshes,” and will it not be likely to fall again in the very place it is most desirable it should not fall ?

3d. Allowing that the Rain Apparatus is built and in working order, and that it has proved itself able to accomplish all its proposer claims, is it supposable all the inhabitants of any place would desire rain at one and the same time ? Such an unanimity would be without a parallel. Who, then, is to determine whether or not it shall rain at any given time ?

This little work, as I was at first impressed it would be, is designed to throw out “Thoughts for the Age ;” hence the business of criticism comes properly into the composition of these pages.

The above objections are preceded, as the reader observes, with that supercilious and superficial presumption which invariably characterizes certain minds full of education, of learning, but in whom Wisdom, the internal power of discernment, has had as yet no resurrection. I republish this portion of his strictures, not to frame a reply, but simply to show the kind of tree

which usually bears the fruit of prejudice and arrogance.

He says, "many facts have been recognized for a long period" which I think will in time be recognized by scientific men; thus implying that my "impressions" were a long way *behind* the scientific information of the age. But the truth is, that the *facts* to which I alluded are not at all accepted by the investigators of physical science. My principal fact was the *identity* of the constituents of water with the constituents of the atmosphere. This is not broached in the scientific world, except indirectly by Sir Humphrey Davy, and less distinctly by Liebig, the boldest generalizer of the day.

But he proposes three questions. He thinks the Leyden jars, with their platinum knobs ascending into the upper air, will be destroyed inevitably by every thunderstorm which may chance to pass. Now let me remark, it is a fact in electricity that there are conductors and non-conductors, and that the lightning is attracted by *points* of trees, dwellings, etc., but not by round or comparatively non-conducting substances. The platinum knob will seldom, if ever, be disturbed by lightning, because it is not attractive when in the shape proposed; but would rather repel the negative electricity which rolls the clouds together, and produces the voice of the thunder in the heavens.

The next inconsiderate interrogatory is, whether the rain will not be likely to fall again in the marshes which I propose to boil dry? To this objection let me reply, that my impressions conducted my mind to a conclusion, simple in itself, that the wonderful increase of population on the globe would compel man to convert useless tracts of land, untillable swamps and barren deserts, into yielding a subsistence for the multiplication of the human type. And the plan is to construct galvanic thermal batteries, for the rapid decomposition of water and moisture, in valleys and low lands now inaccessible. When the water is sufficiently vaporized to allow working-men, with spades in their hands and wisdom in their heads, to dig and construct large canals or channels for the flow of water, to draw away the moisture from bog and marshy environments, then, though rain will return to earth, it will not remain in the localities as before. These canals will then subserve commercial ends; they may be used to convey produce and other commodities to and from the now inhabitable and tillable districts. And on deserts the galvanic batteries may be used to augment the formation and fall of rain as already suggested.

Another scientific (?) objection is presented by a writer in the *Tribune*, bearing date April 20, 1853. The critic says: "The galvanic decomposition of the quantity

of water which annually falls on a single acre of land in this climate would require the consumption of about 20,000 tons of zinc; and there is not enough of zinc, nor even of iron, manufactured throughout the world, to decompose, in the same manner, the amount of rain which falls on a farm of 100 acres. But in the present case criticism is not necessary."

Than this, there surely cannot be a greater mistake founded upon misapprehension. The far-famed calculation of Dr. Dyonisius Lardner, that a steamship could only carry the quantity of coal requisite for a trip to England, and could not, therefore, serve the purposes of the transportation of goods and passengers, is certainly no less a failure of scientific information and decision. Let it be understood, however, that I do not propose the common galvanic battery for the ends contemplated. The *principle* I simply urged in order to beget faith in the practicability of the project; for I perceive a vastly different use of zinc and copper, with another *composition* not now known to scientific men, for the galvanic batteries which are adapted to the decomposition of water in marshes and stagnant localities. And yet, for the limited purposes of the rain-towers, the ordinary construction might temporarily serve, and without great expense.

The third question put by the first objector refers to

the difficulty of securing an agreement among the inhabitants of any given place! This critic must be endowed with an extraordinary development of Cautionness. The power to "borrow trouble" is surely very large and active in his head; for the objection here anticipated is certainly grounded upon no other consideration. There will be but little trouble, among reasonable people, respecting the question of "the greatest good to the greatest number." The reader, desiring to be in truth a Harmonial Man, will readily reconcile the objections here urged to the wants and requirements of humanity.

## PLAGIARISM.—CLAIRVOYANCE ILLUSTRATED.

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IN order to illustrate a few facts in my own history as a clairvoyant, I commence by quoting the following from the *New York Tribune* :

### THE RIVAL RAIN-MAKERS.

Mr. Daniel Vaughan, of Covington, Ky., writes us that he published last October a circular (which he encloses) "On the Causes of Rain, and the possibility of modifying them by Art," which he distributed among the members of the "American Association for the Advancement of Science," and afterwards inserted in Buchanan's *Journal of Man* for last January. In December last a copy was given by a friend to Andrew Jackson Davis, then lecturing in Cincinnati, who promised to give it special consideration when next in a clairvoyant state. Here we introduce Mr. V. himself, thus continuing :

"A few days ago I received two numbers of *The Hartford Times*, containing four letters from A. J. Davis, in which he claims my theory as his own, and pretends to have arrived at a knowledge of it during one of his clairvoyant spells. Besides amalgamating my doctrine with his spiritualisms, embellishing them with his sublime jargon, and committing some notorious blunders in his attempts to alter my expressions, he pretends to quote from the writings of Humboldt a sentence which he copied, with scarcely any alteration, from my circular. I was informed to-day, by my friend Dr. Buchanan, that you noticed Mr. Davis' lectures, and promised to publish them in your able journal. Should you do so, I think it my duty to request that you will publish my Circular; and should you deem the whole



too long for insertion, you may omit the last page. I have been informed that you receive *The Journal of Man*. I refer you to another article of mine on the Causes of Rain and Storms, published in the February number (page 50); and this, perhaps, may be found suited to the character of your paper. By complying with my request, you will stop the progress of delusion, and enable your readers to form a proper estimate of 'Spiritualism' and its votaries. I am your sincere friend,

DANIEL VAUGHAN."

We have not contemplated publishing Mr. Davis' Lectures on Rain-Making, so that all necessity for inserting Mr. Vaughan's Circular is obviated. We do not feel much interest in the matter in its present shape; but, if either of the gentlemen above named will get up a good smart thunder-shower to order—say in Westchester County—about the time our potatoes most need it next summer, we'll be happy to contribute toward the expense, if not too high.\* [Ed.

In accordance with my impressions, I three days subsequently wrote a rejoinder to the above, somewhat in self-defence—a proceeding to which I am almost wholly unaccustomed—giving the following explanatory statements:

"HORACE GREELEY, Esq. — *Dear Sir*: From an article in *The Tribune* of the 25th inst. over the signature of Daniel Vaughan, accusing me very frankly of *plagiarizing* from his 'Theory of the Causes of Rain, and the Possibility of Modifying them by Art,' I infer that we may reasonably look for 'more rain about these days,' but hope it will come unaccompanied with bor-

\* See *New York Tribune* bearing date March 25, 1853.

rowed thunder. I have no desire to deprive the gentleman of any thoughts or theories for which he justly deserves a reputation; but I wish to state a few explanatory facts and singular coincidences connected with the above serious accusation.

“First, it is true that a copy of Mr. Vaughan’s circular was given to me by a friend in Cincinnati;\* second, I also subscribed for *The Journal of Man*, through an agent, for one year, commencing with the January number, in which Mr. Vaughan’s article was republished; † third, the very *first* subject which I was impressed to write upon, after my return to Hartford, was ‘The Philosophy of Producing and Controlling the

\* This fact I had no recollection of previous to the writing of my letters on the Philosophy of Rain; because a large quantity of papers and circulars were from time to time given to me when in Ohio, the contents of which I had neither time nor health to examine. But, as I remembered to have had a conversation with a Mr. Buckley, of Ohio, on the subject of controlling the fall of rain, I resolved to write him, and ascertain for a certainty whether he handed to me Mr. Vaughan’s circular. In his reply he says: “Mr. Vaughan gave me a copy of his views, which I gave you, and *you put them away among your other papers*, because you were then engaged in some other subject.” Thus, as the fact of having received it is clear to my own mind, I cheerfully acknowledge it.

† This fact (of the Journal containing such an article from Mr. Vaughan) I became aware of for the first time when I was shown the January number of Buchanan’s Journal by the junior editor of the *Hartford Times*, after my letters to that paper were *all* written. Thus, again, as this fact is also clear, I acknowledge it.

Fall of Rain ;' fourth, and in my letters to *The Times* on this theme you may discover a general *likeness* to Mr. Vaughan's theory—also some seven coincidences in regard to quotation of geographical facts and illustrations taken from the book of Nature. All on *this* side of the picture is certainly sufficient to fix reasonable suspicion upon me.

"But please look on the other side also. First, during my trip through Ohio, numerous letters, pamphlets, circulars, etc., were handed to me for examination at my earliest convenience ; but, on my return home, I found, much to my disappointment, that I had left or lost nearly all of them—Mr. Vaughan's *circular* and the January number of *The Journal of Man* with them ! Second, I most positively and solemnly declare that, *before* I wrote my letters to *The Hartford Times* on *Rain*, I had *never read anything* from any author on this subject. Third, as to the Theory of Rain, I can furnish the evidence to prove that, in the main principle, I was two years *in advance* of Mr. Vaughan, whose circular was published last October. Fourth, I can also bring documentary evidence to show that it was my *conversation* with a friend of Mr. Vaughan, in Cincinnati, upon this subject—a statement in general terms to him of what I had *seen* in clairvoyance about 'producing and controlling the fall of rain'—which *reminded*

him of certain somewhat similar speculations by Mr. Vaughan. Thus I can prove *priority* of impression in regard to the theory; and the friend alluded to, in consequence of this similarity, *subsequently* brought to me the circular for clairvoyant examination.

“He says I ‘pretend to quote from Humboldt a sentence’ which belongs to him. If any such mistake occurred, I am sorry; but I must first see Humboldt’s writings before I will confess to any misquotation. While inditing my impressions, the different views of authors on the subject, whatever it is, come before me with great vividness, and I occasionally quote from them; but always give them credit for their words, except in four instances, when the name did not come to me. Mr. Vaughan says that if you deem his circular ‘too long for insertion, you may omit the last page.’ This omission I cannot consent to, if you publish at all, because ‘the last page’ demonstrates the independence of my impressions—*the plan for producing rain being totally different!* Spiritualism, however, will progress without any assistance from

“Yours fraternally,                      A. J. DAVIS.”

During the past seven years I have had a vast amount of mental experience in the sphere of clairvoyance. If I were to consult my feelings, I think my pen would

never trace a word in self-defence, or ever be arrested in its course to record any personal proofs of the reliability of the condition which I habitually enter. Blame and praise are alike useless and uninfluential so far as my mind is concerned ; but my impressions now say, "Write for others," and I therefore proceed to the task. With this object in view, I shall write concerning myself unhesitatingly, as if I had another person under consideration.

To say that I never read anything on the *theory of rain* previous to the publication of my letters, and to signify a willingness to be qualified by the most solemn oath to the effect that I had not read Mr. Vaughan's circular, can, as I am perfectly aware, have no weight with persons who consider me unprincipled enough to fabricate a *theory* by plagiarizing ideas from the already *published* opinions of another. Indeed, such a conviction would be to consider me not only as thoroughly unprincipled, but also deficient in the *commonest* kind of common sense. That I should deliberately copy from a circular, already made public and well known in channels wherein my own works circulate extensively, is to suppose an act of short-sightedness and folly on my part seldom exceeded by a victim of lunacy or imbecility !

Mr. Vaughan's charge is unreservedly made ; conse-

quently it remains for me to record my defence—not, however, to explain away this matter in particular, but to throw a few explanatory sentences over my past experience. “He claims *my theory* as his own,” says the correspondent, “besides amalgamating *my doctrine* with his spiritualisms.”

Now, what is “my doctrine,” which is alleged to have been purloined and published by me as original? The circular in question lies before me, from which I quote: “If the temperature be reduced, part of this vapor will condense and be deposited as dew.” . . . “The continual union of unequally heated portions of the atmosphere must, indeed, give rise to a condensation of this nature on numerous occasions, and be a prolific source of rain.” Now, if it can be shown *prior* to October last, 1852 (when this circular was first published), that I have uttered, while in clairvoyance, the *identical doctrine*, then, of course, so far as this point goes, I am entitled to the credit of originality. Mr. Vaughan is doubtless laboring under the conviction that *his circular* was the source of my knowledge of rain and its causes. In order to disabuse his mind, I will quote from “Nat. Div. Revelations,” pp. 285–6, published in 1847:

“It is a fact altogether overlooked in the researches of meteorologists, that the condition of the *higher* degrees of the imponderable elements determines entirely



the *temperature* of the atmosphere, from its minimum to its maximum degree of heat and cold." . . . .

"Clouds are the result of the consociation of the particles of atmosphere of equal density ; and these becoming entirely too dense to continue in the atmosphere, descend to associate with their former element. Such is the cause of the common phenomenon of *rain* ; and *this never would occur if the temperature were always equal*, and the equilibrium of the air remained at all times undisturbed."

Here, then, is the same doctrine which Mr. Hutton and several meteorologists have from time to time promulgated, and which is reiterated, with some modifications, by the Ohio circular. But what are those modifications ? Did I obtain new views from them ? Let us see. I have been to the trouble of looking over my published volumes, in order to get at what I have hitherto written on the subject of Rain and the constitution of the atmosphere ; and I find, much to my gratification, that I have not, in my articles to the *Times*, put forth any really *new* or contradictory impressions to those received long before Mr. Vaughan's circular appeared. He teaches the existence of *strata* in the atmosphere : "The evaporation of water and the friction of the air against the surface of the earth are commonly regarded as the principal sources of atmospheric elec-

tricity; and, to render the mechanism of nature more effective for its development and for confining it to the upper regions, an insulator is provided by means of *the lower stratum* of air, which is most free from humidity."

Concerning the accumulation of electricity, I quote from pages 86, 87, first vol. of Great Harmonia, published in 1850: "Electricity exists in and through all nature, because it is coëssential and coëternal with the constitution of the universe." . . . "Matter is continually in motion. This motion (or friction) *changes* the relations which subsist between particles; *and it is by these changes that electricity is generated and evolved.*" . . . "The electricity thus evolved or developed is, at first, that gross kind manifesting itself in the clouds, in the atmosphere, etc. . . . When that volume of electricity which was, ten minutes ago, generated in an iron or silver mine, reaches the atmosphere, its particles are marvellously changed and *attenuated*;"—that is, it then forms what Mr. Vaughan terms the "insulator," composed of the lower stratum, comparatively free from humidity. The same doctrine is to be found on page 93, first volume of Harmonia.

He teaches or implies the doctrine of *strata in the air*, which I also, with considerable likeness of phraseology, advocate in my letters to the *Times*, giving him

the opinion that his "theory" was undoubtedly plagiarized. But to prove that I taught the identical theory *seven* years ago, I will quote from my first work, page 296 :

"It is well here to notice that the particles of atmosphere that are found in the envelope of the earth, as it now is, are atoms which have ascended from lower conditions. And the condition of every *earthly* formation is represented in the *atmospheric* formation: and it will be observed that each of the earthly strata has an ethereal or atmospheric stratum which is in direct correspondence thereunto. *And the atmosphere is composed of as many strata, both as to its general divisions and its subdivisions, as are found in the earth's crust.* It is evident from this, that from the first condensation of the granite coating up to the period when a new substance was produced, the water and atmosphere must have been correspondingly dense and gross in their composition. And the formation of every new stratum, which consisted of the ascending particles of the lower, must have resulted in a corresponding ascension of the grosser particles of the atmosphere, as evolved and developed from the interior elements of the earth."

There is one striking coincidence, namely, that both he and I should denominate the lower *attenuated* stra-

tum of air "an Insulator," and that we should particularly *notice* the action of trees, high mountains, etc., upon the upper *regions*. But for either to lay claim to originality in the latter particular would be to assault the *rights* of every intelligent farmer and meteorologist. The influence of trees, high latitudes, mountains, lofty elevations of land, upon the clouds and the elements controlling the causes and fall of rain, has been remarked by hundreds of minds. While I was writing my letters on this subject, my impressions came frequently freighted with the thoughts of some twenty *different* authors; among them conspicuously stood Humboldt and Hutton, mentioned alike by Mr. Vaughan and myself. But, as his *circular* is now before me, I discover that he quotes from Boussingault, which I did not, and I quote from an Eastern philosopher, which he did not—the ideas being generally identical on the influence of trees, etc., as involved in the fall of rain.

When I was shown the *identity* between his philosophy of the causes of rain and my own, and that we both referred to about seven facts in nature, as illustrations, in very similar words, I readily saw that many persons, wholly unacquainted with the principles of clairvoyance, or disbelieving the existence of such a power, would say that I obtained my impressions from

external reading. Accordingly, remembering a conversation I had had with Mr. Buckley, before leaving Cincinnati, I resolved to write him for a statement. I subjoin the substance of his reply :

“AURORA, IND., *March 3, 1853.*

“A. J. DAVIS.—*Dear Sir:* Your letter was remitted to me by my friends, and I will answer.

“I distinctly remember of your conversation about the ‘Philosophy of Producing Rain,’ and I also remember of telling you about Daniel Vaughan’s article *being in many particulars identical with your ideas. You were very much surprised to hear that Prof. V.’s notions were similar to your own.\** . . . I also remember that you remarked that the Pyramids were *not* built exclusively for producing rain (a hypothesis suggested by Mr. Vaughan), although they subserved that purpose to a great extent; but that their primary object was to worship the gods of Egypt in, etc. And you stated that *you had possessed the impression FOR A LONG TIME* that man would yet control and produce storms when needed: perhaps as easily, comparatively, as he controls electricity. I am perfectly satisfied that you are entitled to PRIORITY of impression, because Prof. V. had not given much publicity to his views at the time I mentioned the subject to you. . .

“Wishing you health and happiness,

“I am, dear sir, yours truly,

“J. G. BUCKLEY.”

From this letter it is demonstrated that my impressions had long ago traversed the ground which Mr. Vaughan’s mind had recently reached by his own

\* The reader should bear in mind that this conversation transpired *previous* to the circular coming into my possession through the subsequent kindness and attention of Dr. Buckley.

mental workings. I know that the main particulars in my articles to *The Times* have been familiar to my mind, and I have conversed about them, more or less, for the last five years—in fact, ever since the “Revelations” were published—wherein, as already shown, the *doctrine* which Mr. V. claims as his “theory” may be found. “But,” says an objector, “you got your impressions from Buckley’s mind.” Now, in order to prove that I conversed about *upper* and *lower* strata in the air, about the formation of clouds, about a plan to make the rain descend, or otherwise, *before I had any interview with Mr. B. on this subject*, I introduce the testimony of a friend at whose house I had the pleasure of sojourning while in Cincinnati. I wrote to him for a statement of my talk with him, and he very promptly returned the following reply :

“CINCINNATI, Feb. 22, 1853.

“DEAR FRIEND JACKSON :—Your favor of the 19th inst. has just come to hand. I will answer the main points in your letter, leaving the friendly thoughts and sympathies, which ‘crowd for utterance,’ until another time.

“I well recollect a conversation with you while you were with us in Cincinnati, the purport of which was that you had seen\* the means by which the fall of rain, and (I think) the temperature of the atmosphere, might be regulated, so as both to produce rain when needed, and to avoid it at other times. We did not go into the

\* Of course I understood you to mean that you had “seen” it clairvoyantly, or in your superior condition.



details of the plan, but you said that it would not involve a very great expense, the chief difficulty being in the erection of towers of a sufficient height to pierce the stratum of atmosphere in which the clouds were formed. I received the impression that some electrical conductor (like the telegraph wires) was to be suspended from these towers, thus enclosing any given tract of country to be affected.

"You also thought the experiment might be tried on a small scale, to prove its practicability, by artificially producing a certain state of the atmosphere in a room. Of this conversation I have no other distinct recollection; but it was *previous* to a conversation which I overheard between yourself and Mr. Buckley, in which the Pyramids of the Egyptians were mentioned by him.

"I can scarcely believe it necessary that you should fortify your position, as originator of these ideas, by any appeal to your friends who have heard your conversations previous to the appearance of the article in the *Journal of Man*.

"In the first place, that article (which I have just read for the first time) is mostly a collection of facts before known, excepting the plan for forming a conductor to penetrate the upper air; and this, you say, is an entirely different process from your own. Your friends, at least, who have known and been the pleased listeners to the many ideas advanced by you on this and kindred topics, will not for a moment harbor the thought that you could have borrowed aught from any such source.

"Mr. Green informed us that you had written the letters to *The Times*, and we have been since looking with interest for them. Please do not omit to have them sent to us. With our best wishes,

"Yours fraternally, A. O. MOORE."

Concerning the *plan for causing rain*, Mr. Vaughan remarks: "From the result of the experiments of Nature, it is evident that by discharging the electricity in the *upper* part of our atmosphere, we may deprive rain of its injurious effects," etc. Reader, did I obtain my ideas from his *circular*, which was first published in

October, 1852? If you say "Yes," then I have but to refer you for counter-evidence to the third volume of the *Harmonia*, page 19, wherein occur these words: "Man will yet learn how to *create* and *preserve* an equilibrium between the soil and atmosphere. He will be enabled to *instigate, control and direct, the fall of rain* over such portions of the land as need moisture; and man will elevate much parsimonious soil to the height of richness and abundance." But how is this possible? On the same page you may find the answer: "Electricity will be the means, under man's direction, of conveying away from unhealthy localities the pestilential *miasm* which generates disease among men."

This is not a world of "originals." The mass of mentality is sympathetically related through all its parts, and many minds, independent of each other, arrive at *analogous* conclusions and verbal coincidences, as among poets and mechanical inventors. Nevertheless, I know that I may justly claim independency of impression, and remind Mr. Vaughan that his "theory" might be traced to a source other than his own.

At the conclusion of my fourth letter may be found this comprehensive acknowledgment of all the facts quoted by me, in my own language, from various authors: "In accordance with my impressions received more than eighteen months ago, *portions of which have been sug-*

*gested by different authors*, I have written, and you now perceive my conclusions.”

“But,” interposes the objector, “you contradict yourself. You pretend to know nothing about what you are going to write next. You say what the ‘plan will be’ is no more known to your brain than to the editor. And yet it appears you have talked about the *theory* and the *plan* in Cincinnati, before you wrote your articles. How can you explain this?

This contradiction, so called, is one which I think will ever be a result of my mental experience. I fear to prolong my explanations, lest I fatigue the reader’s mind. But this point demands a few remarks.

In the first place, it is my mental habit never to compose myself to enter the Superior Condition with the least *prepossession* for or against anything which I then attempt to investigate. Any bias of thought or affection militates powerfully against the acquisition of clear and truthful impressions. If I converse in Cincinnati, or anywhere else, respecting my *impressions* on controlling Rain hitherto received, the ideas then broached are never allowed to act upon my mind when I investigate that subject again. If I state any given proposition, my psychological habit is, not to let *that* proposition operate upon my mind when next I enter the clairvoyant condition. I live only in the Present. I am not mort-

gaged to the Past in any respect. Every time I pass into the interior state I get *new* and more enlarged views of everything I investigate. I never permit myself to premeditate or prearrange my writing or my thoughts. When I know that I am fully "in the spirit," or clairvoyance, my habit is to write *irrespective* of anything I ever before wrote or expressed, regardless alike of blame or praise—trammelling my mind with no love of consistency, with no desire for an agreement with foregone conclusions.

In the second place, by pursuing this plan my spirit is always free to assert, in truth, that I never know what is coming next. What I may have said yesterday enters not into my investigations to-day, by any action of my own will; but if I seldom *contradict* myself, either in what I have hitherto uttered or written, the fact is referable only to the *uniform* and veritable impressions which the *great interior world* imparts to my awakened sensibilities. I write thus much to meet the charge of "contradicting myself;" more especially henceforth to clear the track, so that I can make *any number* of verbal contradictions hereafter, without being put to the trouble of explaining the trivial causes. Recently I met with a paragraph, written by R. W. Emerson, which, taken altogether, states my mental habits most perfectly, with the understanding

that I do *not* apply the closing sentence to myself. After alluding to non-conformity as opposing free speech, he adds :

“ The other terror that scares us from self-trust is our consistency—a reverence for our past act or word, because the eyes of others have no other data for computing our orbit than our past acts, and we are loath to disappoint them.

“ But why should you keep your head over your shoulders? Why drag about this corpse of your memory, lest you contradict somewhat you have stated in this or that public place? Suppose you should contradict yourself, what then? It seems to be a rule of wisdom never to rely on your memory alone, scarcely even in acts of pure memory, but to bring the past for judgment into the thousand-eyed presents, and live ever in a new day. In your metaphysics, you have denied personality to the Deity; yet, when the devout motions of the soul come, yield to them heart and life, though they should clothe God with shape and color. Leave your theory, as Joseph did his coat in the house of the harlot, and flee.

“ A foolish consistency is the hobgoblin of little minds, adored by little statesmen, and philosophers, and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now, in hard words: and to-morrow speak what to-morrow thinks, in hard words again, though it contradict everything you said to-day. Ah! so you shall be sure to be misunderstood! Is it so bad, then, to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.”

Mr. Vaughan's *plan* for modifying the causes of Rain by art is stated in his circular as follows: “ A temporary communication may be most readily formed



by projecting a considerable body of water into the atmosphere by the means of the expansive force of condensed air, or of carbonic acid subjected to a pressure somewhat less than is required for its liquefaction." He then proceeds to give his plan, with general specifications. The tube for projecting the water on high should be in "the form of the letter U, or of a semicircle." One end of this tube is to be "permanently closed;" the other end should be "stopped airtight by means of a large valve which presses against its mouth, and turns on an axle when opening. . . . At a short distance below this valve, let the tube communicate with a strong vessel, in which carbonic acid is prepared," etc. After describing the *modus operandi* with a suggestive spirit, he says: "From a cast-iron tube 200 feet long, 20 inches in diameter, and 2 inches thick, a cylindrical column of water thirty feet long may be in this manner launched into the air, with a velocity of over 700 feet a second; and if not prevented by the air, it should reach an elevation of nearly 8,000 feet."

These words I quote from his circular before me, and the reader may for himself judge whether or not there is any *likeness* whatever between Mr. Vaughan's plan for controlling rain and mine! I confess that I would not like to be the author of his suggestions on this



head. I am thus particular, not, as already remarked, for my own reputation or defence, but to lay the facts impartially before the reader's judgment.

I have alluded to seven coincidences in regard to quotations of geographical facts. Let us examine them, for upon these is predicated the boldest charge of plagiarism. To demonstrate that my mind, while writing the letters, was not restricted to his authorities and illustrations, I will recapitulate my references, and will *italicize* those in which, with considerable likeness of phraseology, we agree :

To an Eastern philosopher (whose name I could not obtain), Alex. *Humboldt* ; Dr. James *Hutton* ; the countries of Peru and the Cordilleras ; *the waters of the Amazon, or the Gulf Stream flowing into the Atlantic* ; Laroach and Crusell ; an individual river in *South America contributing more than all other rivers in that country to the ocean* ;\* the rivers in *Africa flowing from mountains under the Equator* ; the rivers of California, and of countries still more mountainous ; *Arabian Plains* ; *Australia* ; fogs of Newport ; Cape Horn ; *the rocky coasts of Norway* ; *the Archipelago of Chronos* ; the entire account of the meteorology of Mexico ; the State of Ohio ; the terri-

\* This reference is couched in nearly Mr. Vaughan's language ; but, as the reader will remember, is credited as from Baron Humboldt.

tories of Venezuela ; the meteorology of Camana ; the temperature, etc., of the southern part of Orinoco ; Aurora Borealis ; different towns in Connecticut ; Sir Humphrey Davy ; and the experiment of Archimedes. But one thing more is worthy of notice ; that is, each allude to high latitudes, where the region of the clouds has little elevation, being characterized by *fogs* and *mists*, but not by excessive rains.

Now the facts are stated. I have shown that the principles and much of the *minutiæ* of his "doctrine" are to be found in my first work ; that the idea of an Insulator is strongly intimated in my second book ; that the "theory" of electricity, in connection with the clouds, was long ago presented to my mind ; that the controlling of rain by means of electricity was made known to me in clairvoyance more than eighteen months ago ; that I conversed about the theory and plan before I talked with Mr. Buckley respecting this matter ; that it was my conversation with this gentleman which *reminded him* of what Mr. Vaughan had written ; that all this occurred before I had any *external* access to the circular ; that my plan is totally dissimilar to his ; that I refer to upwards of *thirty* chemical and other facts to which not even the least hint is given in the circular ; and, lastly, that the entire contents of that paper, if copied, would not make more

than *one* of my letters. Whence came the extra facts and matter? Should an effect not be proportionate to its cause? Does Mr. V. think the geographical facts of the river Amazon, the rivers of South America, African rivers, the rains on the coasts of Norway, the Archipelago of Chronos, etc., are original facts with him? Surely, twenty different travellers and authors have alluded to these facts in similar phraseology, and Humboldt in particular.

Before I proceed to present "for others" a few illustrations of personal clairvoyance, I will state what I understand to be the explanation of the foregoing coincidences. While writing, I can always distinguish between the thoughts of different authors, and separate them, perfectly, from the *impressions* flowing in consequence of the nearness, at the time, of my interior sensibilities to the interior world of Intelligence. In this particular case my mind, without any premeditations or prepossessions of its own, was directed to the examination of the philosophy of the formation of clouds, how to control them, etc., and I wrote word after word, as each were awakened in my mind by the inflowing impressions. And the coincidences arose from the fact that Mr. V. had himself reasoned out a theory (previously known to me), and referred to the most *prominent* geographical natural illustrations in order to ex-

plain his thoughts; and I, with the same doctrine of storms before me, also referred to the identical facts (and to many more), because that they were so manifestly demonstrative of the philosophy. This statement I make on the score of my past experience, which will bear any strength of assertion, as I will now proceed to show.

What I now design to show is the fact that, while in the Superior Condition, there is nothing to hinder the mind from seeing into and reporting accurately the contents of books, etc., whether the works are present or not.\* The ordinary theory of clairvoyance, viz., that the faculty is a deception—an hypothesis still entertained by those scientific and learned minds who have the misfortune not to be better enlightened—implies that a book, from which a clairvoyant quotes, must of necessity be within the scope of his physical eyes. During the past few years my mind has been not a little amused with the editorial and other criticisms which have asserted that I must have *read this and that book*, in order to procure certain thoughts exhibited in the

\* The philosophy of this apparently preternatural endowment of mind will be amply explained in the author's SEQUEL to the "Philosophy of Spiritual Intercourse," to be issued in a few days. Partridge & Brittan, publishers, New York. This Sequel will contain several pictorial illustrations, and is considered a full explanation of modern mysteries.

Lectures. Certain coincidences between the “Vestiges of Creation” and my impressions of the development of geology—certain similitudes of thought and expression between the “Writings of Swedenborg” and my own, on several theological points—have led some persons very naturally to the most external and thoughtless solution of clairvoyance. Now, the truth is, the peculiar labor—always inexpressibly pleasurable—which I feel interiorly called upon to perform, is totally inconsistent with the perusal of works of different authors. The desire to read is completely swept from my mind by the constant influx of thoughts through the interior. But now, I confess, when I quote from authors before seeing their works, a desire springs up—a species of curiosity, with a wish to have external corroborative testimony—to examine the references for myself; and I invariably find my quotations correct. And yet I desire it always understood that I lay no claim to infallibility of perception. Because it is possible, where impressions of several authors flow in at the same moment,\* that I might give the wrong author credit of certain facts and quotations. A case of this description, how-

\* For instance: while writing on the theory of storms, the thoughts of various authors came before me *whenever there was a coincidence* between my impressions and their own external observations,—Hutton, Humboldt, Lewy, Gay-Lussac, Dumas, Murry, Peltier, Dove, Lafeldt, Strabo, and others,—whose books I have never read.

ever, has never come to my knowledge. There is much of the highest interest in this department of my experience; but I cannot now stop to record it. And I am persuaded that the reader will bear with me in saying what I have, especially when I accompany it with a partial promise never again to occupy my pages with sketches of merely personal experiences to remove misapprehensions.

In order to show that the spiritual eye can read manuscript, without any outward contact, I introduce the following attestation:

“And what is remarkable, although I had my manuscripts with me, from which I wished to propose certain queries relative to the correctness of my interpretation, I found I had no need to refer to it, as he was evidently, from his replies, cognizant of its entire scope from beginning to end, though all the time closely bandaged, and unable to read a word by the outward eye. This will appear incredible, *but it is strictly true*. I had no occasion to refer to a single sentence in my papers; for it was evident that he was in possession of the whole, though he had not seen a line of what I had written, nor had previously known of the fact of my writing at all.” \*

From an article originally published in the *New York Tribune*, by the author of the above extract, the reader may glean still more evidence that, when certain *coincidences* occur in my lectures or works, it does not necessarily follow that my *outward senses* have had

\* Extracted from an interesting work, entitled “Mesmer and Swedenborg,” p. 179, by Prof. George Bush.



physical contact with the books in which these coincidences exist :

“ I confess myself to have taken a deep interest in this development from the outset, principally from its obvious relations with the psychological disclosures of Swedenborg, apart from which I am confident it can never be explained, but in connection with which the solution is easy and obvious. The *modus* of this it is not my purpose at present to dwell upon ; whoever forms an acquaintance with Swedenborg, will soon find himself on the track of solving not only this, but all other psychological problems. My object is to advert to a particular passage in the Lectures, and examine its bearings upon the question of the *source* from which the information given by the so-called ‘ Clairvoyant ’ was derived. On p. 587 he has entered into a detailed and very accurate analysis of one of Swedenborg’s scientific works, entitled ‘ The Economy of the Animal Kingdom,’ in 2 vols. 8vo. He gives a minute account of the scope of each volume ; and he could not well have been more correct, had the volumes been open before him for the express purpose of exhibiting a summary view of their contents. The Lecture containing this passage I heard read shortly after its delivery. It struck me as very remarkable, as the work in question had but recently arrived in this country ; and I was confident, from various reasons, that neither Mr. Davis nor his associates could have seen it. I put several interrogatories on this head, and received the most positive assurance that they had not only never seen it, but had never even heard of it. And, as a proof of this, on the part of the scribe, he remarked that he had noted the word ‘ Economy ’ as probably a mistake, as he had heard of a work of Swedenborg’s, entitled simply ‘ The Animal Kingdom,’ which was translated and published in English a year or two before, though he had never seen it. Yet this he supposed to be meant.

“ My acquaintance with those gentlemen was sufficient to satisfy me that their disclaimer on this score was entitled to implicit belief ; but, as I was aware that this would not be enough to satisfy others, I at once determined to institute an inquiry the result of which should put the matter beyond all cavil. I saw clearly that if it could be shown that this young man had given a correct account of a

work which neither he nor his associates had ever seen or heard of, it must be a strong point gained toward confirming the truth of his general claim to preternatural insight, for the establishment of which I was indeed anxious, but yet as subordinate to a still higher interest.

“I accordingly wrote to Mr. O. Clapp, bookseller in Boston, whom I knew to be the *only* person in this country who imported Swedenborg’s scientific works from England. They are there published, not by individual enterprise, but by an Association, from whom all the copies ordered from this country are consigned exclusively to Mr. C. I requested him to give me from his books, as far as possible, a detailed account of the disposal of every copy he had sold, as my object was to ascertain if any of them could be traced to a point where it would be likely to fall into the hands of Mr. Davis or his companions. Mr. C. immediately replied, informing me of the number of copies he had imported, which was not large, as the book is costly, and the demand limited mostly to Swedenborg’s adherents, and also of the direction which nearly every one had taken. Of these there were, in all, nine copies sent to this city to Mr. John Allen, of which all but three or four were disposed of to purchasers abroad. Of those that remained in the city, every one can be traced to individuals who will at once testify that they have never been purchased, borrowed, nor consulted, by Mr. Davis or his friends. I have made diligent inquiry on this head, and am perfectly satisfied that it is morally impossible that either of these gentlemen should have had access to any one of the copies owned in New York.

“Still, I am perfectly aware that this statement will not, of itself, avail to overcome the rooted incredulity, that opposes itself to such a demand upon faith. I now propose, therefore, to put this matter to a much more summary test, by applying a magnet of the highest potency in drawing out truth, as well as other things, from all weaker affinities. I am authorized to make a *bonâ-fide* offer of \$500 to any person who will produce a single iota of evidence, properly substantiated, that the work in question was ever seen, heard of, consulted or in any way employed, by either of the gentlemen above mentioned, up to the time of the delivery of said lecture by A. J. Davis. I simply demand that such evidence shall be clearly and un-

quivocally made out; and I pledge myself, upon the truth of an honest man, that the above sum shall be punctually paid over, in the presence of witnesses, to the person who, on the condition specified, shall come forward and claim it.

“I can conceive nothing more fair or decisive than this proposition. If this book has been used for the purpose, it must have been obtained of *somebody*. It is not easily conceivable that such an one, if knowing to the fact, should have any motive for withholding it sufficient to counterbalance the inducement held out in the present offer to divulge it. A refusal to impart the information sought, by any one who possesses it, can scarcely be anticipated, except upon the ground of complicity in a grand scheme of imposture, which has been entered into by a knot of unprincipled men, with the view to palm upon the public a work charged as being of a ‘directly undisguisedly infidel character.’ But who are these men? Who can be named as possessing a copy of Swedenborg’s work that would be likely to lend either it or himself to such a contemptible piece of chicanery? Could such a man have any motive for this that would not be apt to yield to the certainty of pocketing the proffered reward? Has he more than five hundred dollars’ worth of interest in bolstering up a pitiable delusion, which will be sure to be detected in the end, and cover with infamy the heads of all concerned? For myself, I am satisfied that there is not a copy of the ‘Economy of the Animal Kingdom’ in the city but is in the hands of those who have the profoundest respect for Swedenborg as a philosopher and a moralist; and no such man could be, knowingly, an accomplice in a scheme of pretended ‘revelation,’ the scope of a large portion of which is directly contrary to Swedenborg’s teachings. What supposition more absurd? If it be said that such an one might have come into the junto without knowing precisely what would be the issue, or what use would be made of his Swedenborgian contribution, the fact is now palpable; he is undeceived, and what should prevent him from exposing the outrageous fraud, especially when he can spread the plaster of a \$500 note over the sore of his chagrin?

“The truth is, this whole supposition is incredible to the last degree. There is not a person in the community, who owns a copy of Swedenborg’s ‘Economy,’ that could think for a moment of prostituting

ing the book or himself to such a despicable fabrication; and I repeat, that the book is not to be found except with those who entertain sentiments in regard to this great and good man that would utterly preclude connivance at any clandestine procedure of the kind supposed. Should the offer now made—and which is made in the most positive good faith—fail to elicit any response contradictory to the assumption of the book, I would submit to every candid mind whether there does not arise from this source a powerful confirmation of its general claims. I do not say that such, considered in itself, is absolutely decisive. But it must surely be granted that it affords a strong proof of a collateral kind. The numerical count of probabilities is vastly on the side of the theory that the work in question has not been seen, if a generous premium fails of bringing to light the least evidence to the contrary; and yet, if the assumption stands good, what an astounding power is here developed! What cannot a mind bring forth, which is thus enabled to declare the contents of books never read or seen!

“On the whole, then, I venture the assertion that but one conclusion can finally be rested in in regard to the circumstance I am now considering.—*Young Davis has correctly analyzed and characterized a work which he had never read nor heard of.* As this is directly claimed to be the fact, so it is, all things weighed, the solution which is attended with the fewest difficulties. No other than *presumptive* evidence can be adduced against it, nor will any other be attempted.”\*

In concluding this brief sketch of my mental habits, I may add that any amount of external testimony can be of no possible consequence to the successful accomplishment of the glorious work which I see before me to do. There are prison-doors to unfasten; chains to knock off; slavery to be annihilated; intemperance to

\* See the *New York Tribune* of June, 1847, and still other testimony published in that year.

banish; injustice to overcome with good; error to uproot and destroy; bigotry to be buried; and there is health to spread abroad over the earth; and freedom to secure; and goodness to disseminate; and universal justice to distribute throughout all the earth. And so, with all this work before me, in which the reader should heartily join, it will not do for me or my friends to turn aside to meet the pugnacious scepticism which is created by such a marvellous train of incidents as necessarily grow out of the new age with its glorious illuminations.

## THE PHILOSOPHY OF WEARING THE BEARD AND MUSTACHIOS.

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THE miscellaneous topics and objects to which this publication is devoted—being political, ecclesiastical, scientific, explanatory, with special reference to the philosophy of becoming truly a Harmonial Man—render the subject now presented quite *apropos* and legitimate. “The Philosophy of Wearing the Beard” was written several months since, and appeared originally in *The Hartford Times*. This will account for the familiarity of style, being adapted to the columns of a daily paper, which is destined almost invariably to meet with a superficial perusal.

There is a wide-spread prejudice against an individual who obeys the laws of nature so *particularly* as to allow his beard to grow, unmolested and unshorn, as his organization suggests and unquestionably demands. It requires no little independence in a man to violate an established custom of society, especially when, by pursuing such a course, so antagonistic, he brings down upon himself and companions the unmitigated ridicule of all time-serving and custom-worshipping minds. Our motto is, “LET



NATURE BE TRUE," though the whole world be wrong, and opposed to her peaceful ways and harmonious revealments. "Be just, and fear not."

Six weeks ago I made what I consider to be a new discovery. It refers especially to the health, comfort and convenience of the male; and, in order to be generally adopted, requires the approbative taste of the female. However, be this as it may, I respectfully submit the matter to the consideration of many and estimable readers, and consent to lend an open ear to the calm pronouncement of any number of oppositional reasons.

I begin by affirming the perfect righteousness of Nature's Laws, on the ground that they originated in the very bosom of Holiness itself; and that the constitution of Nature is equally perfect—full of means adapted to ends, full of wise designs and harmonious proportions, and universally actuated and controlled by the omnipotent principles of Cause and Effect. In the developments and accomplishments of the grand scheme of creation there are no mere *chance* productions, though there are many *incidentalisms* connected with the general system of creation; such, for example, as the growth of warts on the human body, or fungous excrescences visible on the surface of trees. The reason why I term these things incidentalisms is this: they do not uniformly

appear on these bodies, which would *not* be the case, if they were essential in any manner to the proper development of the human organism, or to that of trees; while, on the other hand, those things which are essential to the welfare of these structural creations are uniformly visible upon or connected with them.

Now, Mr. Editor, among the many invariable characteristics of the human form is the growth of hair upon the face and head. Of course this peculiarity is more or less prominent with different temperaments and races of men. But it matters not how parsimonious or abundant the capillary developments of the face and head may be, it is nevertheless an evident ordination of the righteous Author of Nature's laws, that those developments should remain, harmoniously and neatly cultivated, on the bosom of their native soil.

Believing so, I think it to be a *SIN* against light and knowledge to persist in perpetuating the *barberous* custom of shaving either the head or the face. It is an evident transgression of nature's laws; and I dare not question the wisdom and righteousness of these laws, because I believe in the perfect omniscience and holiness of the Eternal Mind.

But, Mr. Editor, this is not the new discovery to which I alluded. For the conviction has very probably come home to your own mind, especially while instituting or under-

going the shaving process, that there is more of *barbarism* than civilization in the deed. My discovery refers particularly to the ends which the beard and hair subserve in the human economy. That the *capillaceous* (or hairy) developments on the human body are the almost universal characteristics of the organism, is a very plain fact; and that the Creator had some wise design in causing it to grow on various portions of the body, is also a plain matter of probability. But to be able to read this wise design aright, and thus to strengthen faith with knowledge, is to convert taste into duty, and supposition into principle. And he who can see the reason why God has placed the beard on the face and the hair on the head, is no longer in a state to consult the rules of capricious custom, or to ask the public to sanction this or that; because his mind is conscientiously sustained by knowledge, and he forthwith sees his duty as inseparably connected with a righteous principle. If I see satisfactory reasons for the existence and growth of hair on the human body, and also that I have been constantly violating the WILL of Deity by shaving off from my face what he designed should appear and remain upon it, then I feel myself at liberty to consult neither taste nor popular custom, but to obey His will to the full extent of the knowledge in my possession. My position, Mr. Editor, is very simple. I design, henceforth, to

wear the mustache and beard, as also the hair which grows on the head, upon this ground, that I am acting in harmony with the righteous ordination of Nature,—therefore acting from principle.

But let us come to the point. The question is, Why has Deity placed the hair on the head and beard on the face? Upon examination (conducted in accordance with an *interior* method for which I am known), I discovered that hair is simply the continuation of a system of capillary nerves and vessels; that is to say, it was a wise design on the part of the Creator to provide certain portions of the human economy with a capillaceous substance which should subserve the purpose of not only protecting the parts from a too sudden contact with the external atmosphere, but also to conduct away from those parts the superabundant ether or volatile gases which accumulate in them. The human body is wonderful, especially on the ground that there is such a harmonious combination of beauty, strength, and utility—all concentrated and condensed into the smallest possible compass, with a very fair material and much lightness. Now I perceive that the nervous systems, which are indispensable to certain functions in the head, and likewise to certain functions in the eyes and throat, are constructed so exquisitely fine and delicate that, unless they have something more than the mere *cuticle* or skin

of the body to protect them, they would soon lose much of their delicacy, and, at the same time, do much towards deranging the equilibrium of the parts. Therefore, to prevent all this disorder, the Deity has given to these nervous systems the tendency to create their own protection. Hence the capillaceous systems of nerves in the head ultimate themselves in hair on the external surface; those nerves which commence in the eyes ramify downward into the upper lip, and there give rise to what is commonly termed the mustache; and those nerves which commence in the neck, and originate from four ganglionic centres situated on either side of the bronchial organism, proceed outwardly, and ramify externally into what is generally termed the beard.

Every hair is an extended nervous fibre; and it depends very much upon the temperament of an individual whether the hair is abundant; but its growth is the true rule of its utility. The *arterial* temperament possesses these nervous systems in great abundance; hence a luxurious growth of hair. And I find that those nerves which originate in the surrounding coating of the eye, and which ramify, in the male organism, in the mustache on the upper lip, run under the muscles of the cheeks in the female, and have much to do in controlling the phenomena of *blushing*. You will acknowledge, I suppose, Mr. Editor, the truth of the saying that ladies

are more capable of blushing than gentlemen; for the former possess, deeply buried in the muscles of the cheek, the same capillaceous nervous system which, in the latter, has ultimated itself in the mustache. Besides this, I find that these nerves which in the male give rise to the beard upon the angles of the face and underneath the chin, run downward in the female, and ultimate themselves into *mammæ* organization, there controlling the *lacteous* secretions. Hence the female needs no beard. But the male does need it; therefore he possesses it, and must be no transgressor of Nature's laws.

But let us ask what injury does it do the organism to shave the mustache and beard from off the face? I reply that, in accordance with the principles of physiology, the *sclerotic* (or hard) coating of the eye, as also its external or *serous* membrane, are protected and saved from dryness, weakness and irritation, by allowing the hair to remain upon the upper lip. Both the diseases known as *ophthalmia* and *amaurosis* are traceable, in many cases, not to the exposure of the eyes, but to the exposure of the nerves of the upper lip to the changes and vicissitudes of the atmosphere. Men are more subject to these complaints than women. This fact is very significant! Furthermore, many diseases of the head, throat and lungs, are prevented by wearing the beard.



The shaving away of this protection is frequently the cause of bronchitis, chronic catarrhs, and pulmonary irritation. It was once—indeed, it is now—esteemed as very improper for clergymen and similar officials to wear the hair on the face which God has caused to grow there. Therefore they shave constantly, and wear smooth faces ; but what is the consequence ? Why, they are all affected, more or less, with catarrhs, bronchial disorders, and weak, dry, husky voices. These things admonish them to cease violating the laws of health and nature ; but custom bears rule, and the people love to have it so !

Now, Mr. Editor, you will readily understand that I believe it to be every man's duty to obey the laws of nature, just as faithfully in the wearing of the mustache and beard, as in obeying any other known physiological law of his being. As fast as we know what Truth is, we should embrace it and obey its dictations. He who desires to be righteous must endeavor to do right in all things. It may be considered just as wrong to cut and dress the hair as to shave it off ; but this is a mistake. The design of the hair is to protect the nerves of the head, eyes, and throat. This object may be accomplished, and yet the individual should cultivate rules of taste, propriety and cleanliness, in the style of trimming and manner of wearing all the hair with which nature

has adorned his organism. No matter whether you have little or much, nor whether it be black, red, white or intermixed, it is still beautiful and proper, for God lives in Nature. The system of shaving is very barberous. It originated in Rome when the barbarians invaded the Empire ; it is a perpetuated and time-sanctified stragem, which a few monks originated ; and, without designing the least disrespect to the dignitaries of the shaving profession, I cannot but regard the custom as a useless and preëminently barbarous one, calculated to produce disease, and to render fashionable a constant violation of the plainest principles of physiology.

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It seems to me that something more remains to be said on the subject. Evidently, at first sight, the matter under consideration does not appear to require any serious thought, inasmuch as by the public generally it is treated as mere matter of taste, wholly unconnected with any physiological principle of health or moral consideration. But, upon more sober reflection, you will readily perceive how intimately associated these capil laceous productions of the organism are with a principle of use, or with a law of health and comfort, which belongs to the human physical economy ; hence, with morality.

Therefore, in my own mind, I cannot place the wearing of the beard on the ground of mere taste, nor yet of comfort nor convenience, but wholly upon a natural and consequently righteous principle of physiology, which every reasonable man can very easily recognize. But, at first, I confess to a repugnance of taste on my own part to the wearing of the beard and mustache, until I saw, with my own understanding, the reason why the Creator had given to the human form the peculiarities in question. Whiskers were made in the constitution of Nature, but razors were not. The same thing may be said of many other human inventions; in fact, I think we are not half so enlightened upon many points of life as we shall be; but, until the light comes, we may practise faithfully what we do know. Now, I feel fully persuaded that I know the reasons why the human form is adorned with the capillary nervous systems which give rise to the formation and growth of hair on the external surface; and, being thus persuaded, how can I act, in order to be consistent, but in concord with the design which I feel the Creator had in view when laying the foundations of the universe?

I am perfectly aware, Mr. Editor, that the disciples of oriental authorities will find evidence that the beard was removed from the faces of certain holy men, even in the days of Moses. But the principles of physiology

are more ancient than these authorities, and I am more certain that the former partakes largely of that higher ordination which renders even a blade of grass a holy fact in creation.

The love of beauty in the human mind may be supposed to set up a strong opposition to the anti-shaving creed. This I deem no authority ; for love must depend upon wisdom for direction and culture. Besides this, we have no standard of beauty by which to determine what is and what is not beautiful and natural for man. The Chinese, for example, consider it exceedingly vulgar and plebeian to have large or natural-sized and full-shaped feet ; the hair must also be exceedingly long and braided, hanging like a twisted rope down the back. And so, in all countries and among all races of men, you will find the general or conventional standard of beauty to be very different, and frequently antagonistic. Hence the question of beauty, in wearing the beard and mustache, is nothing, after all, but an uneducated, or rather unwise taste, which a goodly supply of judgment will very readily change into a harmonious acquiescence with the anti-barbarian philosophy.

But there is a prejudice to the upper-lip beard, which I also confess to have entertained prior to the new discovery ; indeed, I may say that I am not yet wholly

weaned from it, because I feel it to be well founded. That is, the disagreeable associations connected with those who have and do still (from a kind of empty and perhaps spurious taste) cultivate the beard and the mustache in a manner quite obnoxious to the feelings of sedate and retiring individuals. The foppish and superficial mind is very apt to encourage the fantastic display of whiskers—mustachios, long, curled, and twisted into unpleasant relations with the general form of the features, giving the beholder an idea of affectation personified, and offensively intruded upon reserved and fastidious minds. The Broadway dandy is quite an objectionable creature in the estimation of our own modest and conservative countrymen. When we see one of those peculiar productions of superficial society, we are sure to see a head of exquisitely curled hair, glistening with a plentiful supply of “bear’s oil,” and “bearded like a pard,” with a fantastically arranged mustachio, resembling the smellers of a Malta mouser, with an eye-glass dangling from his neck; and, when he converses, we are almost certain to hear the recognizable intonation of a studied affectation, or of a fawning style of pronunciation, which is almost invariably sure to remind us of that bold and upper-ten-dom resolution: “*Phifty-Phour Phorty, or Phight!*” This is a class of artificial and superficial beings that have (not from

any love of truth, or from any desire to obey a purely physiological law of human nature) worn the whiskers and mustachios ; but wholly, I think, from a desire to attract attention, and be the subject of notoriety and of drawing-room discussion.

Now, Mr. Editor, you will not allow this fact to deter you, I trust, from the adoption of a principle so plain in the catalogue of rules which pertain to comfort and longevity. The foppish class in question—usually confined to the French, Spanish, and their American imitators—wear clothing, hats, etc., just as the most sanctionious inhabitant does ; yet you never think of confounding the two characters. On the well-established principle, then, that a man is forever to be recognized in his deeds and deportment, you may adopt the anti-shaving system, and be wholly exempt from any righteously preferred charges of being a “ Whiskered Pandour,” or of attempting to render yourself conspicuous in the eyes of men. But you may fear the protestations of the ladies. Yet it is certain that, when the well-educated lady comprehends the reasons why we rebel against *barberism*, they will most fully approbate an independent course, and love the man the more when he practically unites taste and cleanliness with principle.

But you may excuse yourself on the grounds of having shaved so long a time that it would be hard to bring

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your mind to neglect the habit. Now, this is by no means satisfactory. Go! sin no more. We should always hold ourselves sufficiently independent of all conceivable habits (bad, or probably bad ones, I mean), to throw them aside the moment we see reasons for so doing. This, I trust, is my own position; it is the only way in which a man can subdue evil, and overcome the world in himself.

Many persons will object to wearing the mustache on the ground of inconvenience; while the beard on the lower portions of the face is tolerated as being out of the way, and beneficial to the throat and bronchial organization. Now here, Mr. Editor, many can interpose their own personal experience, who have not the least difficulty in eating, nor in discharging any one of the numerous functions for which the mouth and the labial-surfaces are particularly adapted and designed. The ladies may rest perfectly assured on this head. If there be an attraction between souls sufficiently powerful to bring the male and female lips in conjunction, there are no barriers in the shape of mustachios which can prevent the necessary proximity; that is, if the testimony of the "oldest inhabitant," who has worn the full beard for twenty years, is worth anything as evidence in such a trial

Other persons will object to the cultivation of the

beard and the mustache, because they have deficient growths on the face, rendering the appearance quite unharmonious. But my way in such a case would be to adopt the principle practically, and let all the beard grow that would, using the scissors to keep it short and out of the mouth, and trimming it also in strict reference with what appeared becoming to my style of countenance.

One point more. The disagreeable appearance of the beard when it first begins to grow is sufficient to make a modest man desire to flee all human society. But it is astonishing how soon he will forget his unpopular seeming, and return to society an altered man. I would have every one, who desires to become a Harmonial Man, to abandon three things immediately—Tobacco, Rum, and Razors. If the beard grows out hard and stiff, from frequent shaving, then all you need do to soften it is this: Put equal parts of Scotch ale and sweet oil together, and cut them into perfect amalgamation with a sufficient quantity of alcohol to make the composition a thin fluid, and simmer it, with one ounce of fine-cut tobacco, for one hour. It may be perfumed, with anything preferred, without injury. When you brush your whiskers pour the fluid on the face of the brush employed, also rub this fluid on frequently with the palm of your hands. This will bring them out con-

siderably more silky and soft than would be the case after practising shaving for years.

But enough. I simply go for the practical application of the principle that "whatever is, is right," in the great constitution of Nature. If a man is disposed to do right in one thing, he will be in another. The quicker we all abandon vices, and practise virtues, the more certain are we of obtaining that happiness and joy of mind which the world can neither give nor take away.

## WHAT WILL PEOPLE SAY?

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Is there one open-minded reader who does not deplore the cowardice of men—deplore the absence of that commanding intelligence and humble independence of character which alone exalt man above the brute creation? The uncompromising advocates of nature's principles—where are they? Shall we seek them in legislative halls, or in the costly sanctuary? Well-meaning men may be found everywhere; in the private paths, and on the highways of life; but the well-doing men—where are they? Where is the man—the son of God—who has cast off the chains of bigotry and superstition, who confides in his own instincts, thinks his own thoughts, and reveals the talents with which he is endowed?

We need more independence of soul—not impudence or arrogance, but strength enough, courage enough, to do the bidding of our instincts, and rebuke the wrong which timidity generates! Every sect in religion occasionally brings the advantages of education to bear upon some precocious youth. Some young man, though of plebeian origin, has the good fortune to wear a sadder

expression than his mates, which is regarded by his religious sponsors as an evidence of piety—a native predilection toward “the man of sorrow”—and so it is concluded to send him to college to “study divinity;” and then to the village pastor to study the art of physical and moral imitation! I say imitation, because every student, instead of learning the divinity of his *own* soul, and exercising the angelic attribute of giving faithful expression to the good and true within him, learns, on the contrary, the art of whining out his prayers, of echoing the thoughts of his leaders, of imitating the carpenter’s saw, and living, in short, every way in contradiction to his own genius.

Divinity-colleges, for these reasons, are not the friends of humanity. They do not encourage the free expression of the good and the true within every heart. They lead the young man to become a perfect imitation—to follow the example of some religious chieftain—to employ his “ten talents” as tools to work with, not as so many angel voices bidding the soul “be spontaneous, be confiding, and free!” So the divinity-colleges, instead of encouraging the young man to rise above the sectarian crowd—to trust his own wings in flying from thought to thought over the customs and traditions of the world—they are institutions for manufacturing “echoes.” They convert the students into so many hand-organs,

constructed upon principles so extremely accurate and rigid as to insure, whenever the crank is turned, the same old groans and time-serving melodies.

The mind thus educated strives to write as the schools have taught, as custom dictates, as the sect requires. It echoes the immortal sentiments of Dr. All-Right, Dr. Solomon—prays the prayers of the church; and so it stammers, and makes no free expression. Nature made us individuals, as she did the flowers and pebbles; but we are afraid to be peculiar, and so “our society resembles a bag of marbles, or a string of mould candles.”

Nature teaches us a universal language. It is neither Greek nor Hebrew, neither is it the dialect of any particular latitude or spot on the map; but it speaks to the honest, true heart, wherever it chance to be beating. It tells the same truths in ten million ways.

There is not a semi-tone in love, there is not a shade of color, a warbling bird, a whispering pine, a babbling stream, or star in the sky, which does not tell the soul, “Be spontaneous, be confiding and free!” The rose perfumes the air with its *own* fragrance; every tree brings forth its own fruit; every star shines in the midst of its own glory—so the stupidest intellect has a beauty peculiarly its own! That beauty, though various in degree, is identical in kind with the highest. The difference between men is more external than actual—



more in development than in essence. The commonest mind is full of thoughts—thoughts worthy of the rarest genius—which do not flow into the harness of diction, grammar and orthography, but break forth in fresh sounds and unexpected directions, as water when pressed from its old channels.

Of all principles requiring strength and independence of character to maintain, there is none more conspicuous than the principle of integrity to one's own nature. Who is strong enough to be true to his instincts?—independent enough to be the exponent of the spirit of God within him? Who among you has the magnanimity to live just as the "still small voice" and the angels tell you to live? You desire the work of reform to go forward, but who amongst you has the courage—feels the sublimity of that philanthropic enthusiasm—to die on the cross of some persecution, in order that the work may prosper? Have we the independence of nature—that is, the true representation of our own condition without duplicity—being *natural* at all times? Do we yearn for love, let us be loving; do we yearn for reformation, let us be reformed; do we yearn to free mankind from discord and wrong, let us be free!

"What will people say?" Yea, and so it is, we no sooner leave corruption than, through the force of habit,

like Lot's wife, we turn back to it! Than this, nothing more quickly petrifies the mind. A stone, once loosened from its mountain-bed, rolls down the acclivity faster and faster, till buried in the mud at the base. So he who would not forego some personal luxury, abolish some personal habit, for the sake of reform, but turns away into the deep currents of popular injustice, in order to escape the odium of being peculiar, and to enjoy mere selfish plans of pleasure, he goes deeper and deeper into the mine of ignorance and vice, and retards the work he would have go forward. When a reform movement becomes positive, then this time-serving, "well-wishing" man comes forth, and declares, "He always thought just so," and takes hold with the enthusiasm of a "new convert," now that the work requires no more martyrs, and helps the cause which helps him! This class is very numerous. But the uncompromising advocates of nature's principles—where are they? Where are the minds who advocate the intrinsic goodness and royalty of every man? Where is the man, or class of men, who regards every individual *as a sovereign* in his own soul, a genius in his own way, a child of God, destined to enjoy the joys of the spiritual universe? The dying Quaker said, "There is a spirit I feel which delights to do no evil, to revenge no wrong, but delights to endure all things, in hopes to

enjoy its own unto the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contradictory to itself! It fears no evil in itself, and so conceives of none in any other. If befriended, it is humbled with gratitude. I see the end of all temptation—

‘For I do see a change,  
All rainbowed in the far-off future time,  
When men shall stamp their demon creeds to dust,  
And know the Evangel in its very heart,  
Regardless of the form.’”

So true minds look upon men and things. The individual triumphs over wrong, and comes out purified at last, like gold, all the better for the trial.

But who has the courage of soul to say he believes it?—still more, the independence to live his nature out? Some truth, perhaps some fragment of life, wells up from within, demanding utterance. “What will people say?” Perhaps you belong to the church, but your spirit o’erleaps the rigid formality thereof, and feels like dancing. “What will people say?” Perhaps you feel like bursting away from your sectarian bonds, and doing your own thinking. “What will people say?” Perhaps you have found out a new way to human happiness, through the paths of organic liberty and attract-

ive industry, or by other paths. "What will people say?"

"Be noble! for the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in majesty to meet thine own."

Intrinsically and essentially, there is no difference between human beings! All visible inequality and variety arise from different combinations of the same powers and attributes. In the great constitution of nature there are no masters, no slaves, no favorites of God, or beings beyond the circle of his love. And who are you—you, who live in parlors, consume the richest viands, decorate your bodies with fine linen, and go in your coaches to church on the Sabbath? And who are they who live in dark kitchens, who sleep in narrow rooms, who prepare your clothing and food, while you are praying to the throne of God? "O, we are rich; we can afford these things; we are favored! And they are poor; they must remain where the Creator placed them; the poor shall never cease out of the land." Of all living things thou art alone made capable of blushing. The world shall yet read thy shame upon thy face; thy brow shall bear the "mark" of every joy thou hast murdered!

I know this law by heart! In my most elevated moments, I see how mathematically certain every act is

followed by its legitimate consequences. There's no escape. For man is both individually and morally immortal! Every volition of mind remains forever, engraved in readable characters upon something. In the various relations subsisting between man and Nature, I know of no compromise policies, no actual atonement, no possible way to escape the plain results of life. The garment of materiality, which now subsists between us and the spiritual, will one day drop off. Then we shall read the book that we have written. For we are all authors. We write books. Every day opens a fresh leaf in some heart, on which we trace some line of thought—make some impression thereon which can never fade away.

In the street there goes a hungry, lean-faced, hollow-eyed, sharp-looking man—more dead than living. How came he to exist? Whence his origin? His aspect is villanous, his sphere repulsive, his eyes look downward and treacherous. How came he so constituted? Think you that that man is personally responsible? Did he make himself? An angel's tongue can alone describe the ten thousand discords—parental, social and religious—which entered into the conceptive essences that formed that human soul! His eyes full of subtlety, his forehead retreating, his motions a perpetual insult to the laws of grace. Behold in all a graveyard. His

eyes the gates through which we enter ; his forehead the tomb of parental ignorance, the dormitory of social wrongs, operating on his mother prior to his birth. He is a book—the compilation of the thoughts and habits of several authors ; the mother compiled it. But nobody heeds the repulsive wretch—no one acknowledges the chapters he wrote on him. The nation sees none of its wrongs and injustices incarnated, and walking in the noon-day sun ; nay, all pass by, glad to escape the contaminating presence, wondering, like good believers in the old theology, what stupendous providence or object the Lord must have had in his creation ! And that poor, villanous, murderous wretch, that case-hardened, godless, unconverted conscience, is surely going to the realms of destruction. Art thou quite sure ? Take heed ; judge not ; only the sinless can throw stones.

That man is immortal. He did not make the first resolutions which took effect upon his after life, which cut their channels deep into his conscience ; but some external discord made them for him—perhaps an unkind word, a treacherous act, a bad example, a blighting habit, communicated to his mind by parents, associates, or the nation. Ignorance is a pregnant source. Her children, at first shadows and fanciful imaginings, finally grow to muscular thoughts. Thoughts find words, words become habits, walking when we walk, speaking



when we speak ; they dine with us, praise our stupidity, approbate deeds of cruelty, and tell us that “ we are not our brother’s keeper.” They even flatter Christians, telling them that certain creeds and forms of faith will save the soul, that sins can be obliterated by the concentrated suffering of a single human being, that our implicit credulity is alone required to secure a heavenly state. Meanwhile, ignorance tells us to shun the evil man. Let him get his own bread and clothing as best he can ; only let us punish him if he steal from our larder ; let us murder him if he kill his brother ; yet, “ let us pray ” for his conversion—let us pray that God will take mercy on that deformed, villanous soul, and give it a seat, at last, among the “ just made perfect ” !

Let us learn a parable. When the young tree was planted by the roadside, the careful planter put a strong frame around it, shielding it from the blast of the hurricane and common dangers. A few years rolled by, and the young tree stood strong and firm, straight as an arrow, its boughs spread out in diverse ways, loaded with foliage, fragrant and fair, sheltering both man and beast from storms and noon-day heat, the bower of singing birds, the “ lute ” of the evening zephyr.

Another planter, less wise than the other, and therefore less careful, planted another young tree, the

brother of the first, at the same time, in the same neighborhood. He placed no protection about it, but left it to the strength of its own spine. The beasts of the fields pulled away its first buds; the bounding boy cast his weight upon it; the tempest twisted it in all directions, and so it leaned over, asked the ground for help, and receiving none, began to wither away. But the surrounding vegetation, seeing the poverty and debility of the young tree, fading when it should have been redolent with beauty, they sent in contributions of moisture and liquids, and forthwith it took fresh encouragement, and tried to live like the neighboring tree. It tried to look cheerful, to stand up straight, to throw the mantle of beauty over its delicate buds, to breathe forth a soft loveliness, to attract the wayfaring man and the beast to repose beneath its shade. But no, no; it could not do anything like this, for its exterior was coarse, irregular, deformed! It wanted love; but, alas! it lived in a world of sensuality, and so could receive neither proper sympathy nor respect. Instead of love it received abuse; stones for bread; the winds whistled no song among its boughs, but screeched at them, whining out the solemn dirge of death. Birds hastened by; the storms of winter froze their icy fetters upon its tender arms; its head was destitute of clothing; the life-blood had flown, drop by

drop, into surrounding forms, and so it drooped and died.

When the tree dies from neglect, there remains no history of its wrongs, or joys, or sorrows. But man never dies. Every man shall meet every man, face to face, heart to heart, in the spirit land. All injustice is to be first examined, then understood, then acknowledged, then forgotten. A bad deed lives within us, or within others, till love is kindled upon the soul's altar, on the mount of wisdom, in whose flame all wrong is utterly consumed.

Are we independent enough to believe fully in the laws of cause and effect? If so, are we enough natural to live consistently with this belief? We depend upon no traditions. Chaldean fables and Persian tales live in the testaments as sacred revelations. They appeal to our credulity, not to our reason. Have we the independence to think and say so? "What will people say?"

The spirit of nature—the divine being—has revealed to us the character of *his religion*. There is perfect Freedom in it! Nothing looks monotonous. There is no long-facedness and hypocritical sanctimoniousness about it! In his universally published creed, the Creator declares himself to be no gloomy Quaker or Orthodox. Instead of clothing creation uniformly in a *drab dress*, giving it a dismal expression, foreboding evil, he

has bedecked the hills and dales with variegated loveliness, and placed a crystal on the breast of the granite mountain!

The Deity is the crystallization of all principles! Justice and joy, peace and progress, beauty and endless loveliness, dart off from the common *focus*—and so the Deity declares the superlative grandeur, the boundless universality, of his spirit and its religion! He cannot, with such attributes, be eternally conscious of the existence of a blazing pandemonium, just beyond the boundaries of his all-glorious dominion! “What will people say?”

No matter what—let us be true to the gospel of nature! “A house divided against itself cannot stand.” Fables may contradict each other, but the poles of the universe must be in eternal accord. We may, therefore, say that Deity cannot use the eternal destruction of the poor, unfortunately organized wretch, and yet send forth principles of love and beauty into this world, causing souls to love each other, birds to sing the songs of gladness, and the fields to team with blushing luxuriance! Nay; a contradiction so stupendous—an absurdity so gorgeously constructed—is a philosophical impossibility! The laws of love—the soul of God—in man stand up like the ascending Alps, in monumental resistance to horrors so unutterable. For if there were

a hell in the neighborhood of heaven (as our well-meaning clergy assert), containing but *one*—just ONE—lost soul, *we know* (granting the Lord to be unable to save) that the *angels* in heaven—our departed brethren—would weep tears enough to extinguish the fires of hell; and that, upon the swelling bosom of an ocean thus formed, that once lost soul would rise triumphantly into the courts of heaven!

We believe all this, do we not? Assuredly. Then why not have the independence to assert it?

“O, we do not wish to be *too severe* upon the prejudices of the people. They honestly think so, and we wish to treat them gently.” In other words, “What will people say?”

But observe! Have the people any right to stifle the voice of truth within you? How many thousands of joys have the clergy murdered? How many prejudices do they severely shock? How many young, confiding hearts have been wounded by the teachings of popular theology? How many souls has it bowed down in slavery? The young mind believes in *no hell*, in *no devil*, in *no wicked men*! It believes in no “mine and thine,”—in no hypocrisy; but, as its faculties unfold, it reads goodness and God upon everything. Intuition weaves a garland around the heart. Every leaf, every flower, is gifted with a spell! Shades are omens, dreams

are signs ! But alas ! “dog-days” must come. There is no escape, unless the parents be good enough to act according to nature. The young mind must be put in the pen, with those domestic animals known as *cat-echism* and *dog-matism* ! And the contact is contaminating to the last degree.

The catechism sings dreadful songs, *purring* every superstition in theology ; shedding a coat of every color.

The dogmatism howls dismally about the sheep and goats ; teaches the young mind to *hate* one class, and *love* another. Indeed, this dog barks every Sunday ; and gives the young memory the first lessons in swearing ! The village pastor talks about the devil and hell ; shows how and upon what rigid laws of retributive justice, God will damn the souls of certain persons ; and so, the child and the thoughtless man learn to employ the same terms and epithets, in the same emphatic, God-like manner as the minister of the gospel. “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?” From the New Testament alone you may find the entire vocabulary of the profane man, as well as illustrations of implacable wrath and retaliation, in imitation of which undeveloped minds get angry and swear. And when any clergyman preaches against the use of profane language—a habit, like smoking and



chewing, unfit for man—would it not be well for him to look somewhat into its origin? Let him show the people—no matter what they say—how children learn to swear; and where, from what source of vengeance and retaliation, the disgusting words are drawn!

A *kind word*, spoken at the *right* moment, may prove the salvation of thousands. Provide thyself with this piece of gold. True words, real commiseration, sometimes do more than money to save the erring. Straws frequently change the whole current of life.

A notorious pirate, who had unfurled the flag of universal defiance, and crimsoned the sea with the blood of many victims, drew near in spirit while I was writing this, and related to me the following affecting *cause* of his earthly career. As he approached me a generous smile played upon his face, his eye was soft and mild in expression, and I felt him to be a missionary from the spirit-land to our earth.

“I am qualified to teach,” said he, “for I have been to school; no other can! The most *unrighteous* judge of mankind is the *sinless* man; for he judges without wisdom, not having learned in the school of experience.”

“What have you to communicate?” I inquired.

“In all compassion,” he replied, “I come to say that

my progression has been much arrested by an application of *Solomon's rule* to me while in childhood."

"How was this?" I asked.

"O, how well I remember it!" exclaimed he. "My nature was so *full of love*! But I was a child, thoughtless and free, bounding to and fro, filled to the brim with vitality, strong and vigorous in my disposition, yet docile under the words of affection, and yearned often for them! But, withal, I was deformed in my features. The mirror gave me back a visage I could not love; and my mother's eye, instead of glowing with the radiance of inward heat, returned to me the same cold reflection of myself. Then add to this fact, that she was a firm disciple of the Scottish church, a believer in the depravity of infants, in using the *rod* for slight offences. She never encouraged me to tell the truth, nor to be kind, but smote me whenever she imagined I did a wrong thing. My nature was strong in feeling, and never did the *rod* touch me without laying bare a wound in my spirit. These wounds were not allowed to heal; but (for fear of 'spoiling the child') they were oft made to bleed afresh. Had it not been 'my mother'—the only being to whom I dared to look for love (my father having passed from earth)—I should not have felt the rod deeper than the flesh. But it was *my mother*! And we were poor and friendless; but

the preacher came to us sometimes, and never failed to admonish my mother not to spoil me 'with too much kindness.' And so she had the approbation of the minister for her treatment of me. But I could have withstood all this, had not my little heart been crushed at a moment when I supposed I had triumphed over the horrid temptation to tell an important falsehood. In my sport, wild and thoughtless, and dared by my companions, I fired a small shed, near the house, for the excitement it would create in burning. The alarm was soon given, and the fire extinguished without doing harm. But my heart smote me for the deed, and that night I ventured to tell my mother, frankly, that I did it. Instead of bestowing *love* upon me for telling her the unwelcome truth, for conquering the temptation to tell a falsehood, for struggling to overcome a propensity to screen my guilt—instead of *love*, she, good Christian mother as she was, rose, in all the indignation of an offended Solomon, against me. The flower of truth, which I had presented her, she stamped to the earth. She deprived me of my food that night, confined me in a dark room till morning; then she smote me with her rod, and bade me do so no more. O, could she have seen my inward spirit, the wounds already there, the fires of vengeance kindled on the altar of every feeling, whose leaping flames warmed my every faculty to vigor,

she would have kindly received me, as the father of Washington did his son. But I was disheartened, and angry with myself for having yielded to the weakness of telling the truth. A strange resolution came up within me to never try again. And the same day on which my mother thus wounded my spirit anew, I left my home and her, with feelings and resolutions that made me a wolf turned loose upon my brother man! Had I been of different mould, I might, perhaps, have remained at home—a crushed, dejected, cheerless house-plant, as many who have experienced similar treatment.

“Do you regret this now?” I asked.

“Not now,” he replied; “but I have regretted it. For long years my mother remained on earth, after I had left it, mourning the loss of her son, and I could not comfort her. This was the source of my regret. The injury that was done to me, and which I, therefore, did to others, is all balanced and obliterated by the good which I can now do!”

“What good can you do?” I asked.

“What good?” he exclaimed. “I can *save* hundreds from the treatment (and its consequences) which I experienced, by relating to you this narrative.”

Kind reader and all men, ye are immortal! All are

*authors and publishers !* The books you write cannot be cast away, become obsolete and neglected ; but they are placed in the temple where angels go to school. If you write falsehoods upon any page in human life, if you do evil to the least degree, there is only one way to obliterate it—"Overcome evil with good." This is always practicable ; because evil is the *perverted form* of good. Let truth and falsehood grapple ; let good and evil have their battle, for God reigns ; and so *truth and good will ever come uppermost*. But—

"What will people say?" Be patient, friends of progression and development ; for, surely as I now write, the people will join in the chorus of our new song, and say, "O, we always thought so !"















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